NIHONGO/NIPPONGO)







ADVANCED FOREIGN LANGUAGE

EdM 02

カタカナ

Dr. Randy T. Nobleza

BN STORY BOOK WITH J&P&NESE

TRANSLATION PROCEEDINGS

MARINDUQUE-QUEZON

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INTRODUCTION

Japanese, or 日本語 (nihongo) is the national language of Japan. It's not spoken natively anywhere else. The use of the language is becoming more widespread however, due to the penetration of popular Japanese culture. As a result, more and more people have become interested in learning Japanese.

OPENING REMARKS

John M. Chavez
Ed.D – Curriculum Development and Management



To our Dear Professor Dr. Randy T. Nobleza, fellow classmates who are present in the virtual platform and those who are watching in the livestream Minasan ohayōgozaimasu

Learning a language of which we are not a native speaker is difficult. The feeling of being a stranger is felt as if one is just starting to read and write. The Graduate School and Professional Studies of the Marinduque State College has given us the opportunity to learn one foreign language thru EDM o1 and o2 and that is "Niponggo" the Japanese Language.

Under the tutelage of Dr. Nobleza, we were able to study and write Hiragana and Katakana through the Practice Writing Sheets he has provided. The different tables and charts he has also presented have helped us able to speak basic Niponggo.

Culture has been part and parcel of our literature. This subject has also provided us opportunities to learn and appreciate the rich culture of our native place and of the country in general. We were able to advance on it while also advancing our learning towards Japanese language. One can understand culture that has passed on through generation to generation thru storytelling. According to Wikipedia.org "Storytelling describes the social and cultural activity of sharing stories, sometimes with improvisation, theatrics or embellishment. Every culture has its own stories or narratives, which are shared as a means of entertainment, education, cultural preservation or instilling moral values".

In behalf of the class, I welcome you all in this series of presentations. Each presentation will depict each place's own stories and narratives. I am hoping that you will find these presentations enjoyable and interesting.

Arigato, soshite mata ohayogozaimasu. (Thank you and once again good morning to all.

MESSAGE

Dr. Randy T. Nobleza ランディー・ティー・ノブレザー



Ohayoo guzaimasu! Watashiwa randi nobureza desu

I'd like to thank our students from Marinduque State College and Quezonian Educational College, Inc. and School of Graduate Education for Professional Studies. This is our last day for our EDMo2, we have and Educational Students in both Masters and Doctoral Degree Program and we also have Masters in Public Administration so this day is dedicated to our heroes for the October 10 incident in the time of Boac and also I'd like to greet our viewers and audience this month of October as the month of Indigenous People and Museums and Galleries. You would witness the culminating activity in our Foreign Language Class so the students have already submitted their Katakana writing sheets and their Gojuon flashcards and I'd like also to congratulate one of you classmate who have accepted in the Biannale Conference by December, Mr. Jojo Rodelas arigato guzaimasu. I would like also to acknowledge the proponents who attended the webinar symposium regarding Japan-Rural Sustainability and Japan Philippines Relations organized by the UP Asian Center.

The highlight of this program is the storybook proceedings based on the Marinduque-Quezon folktales and also we would be presenting the storytelling video depicting the storybook proceedings. To end this short message, I'd like to emphasize that language for that matter, Japanese or any second or foreign language as part of the intangible-cultural heritage specifically to Domain 1 (oral traditions and expressions including language). As to our National Artist for Literature, if you want to observe or to study the finest specimen of the language we have to deeper look at or read folk literature or folktales. Again, this is Randy Nobleza of EDMo2: Foreign Language 2 for advanced Japanese Literature 1st Semester 2021-2022 of Marinduque State College and to our presenters and our guests we open this Jisho to Chizu final activity. Again, ohayoo guzaimasu.

GROUP -1

THE LEGEND OF MALING RIVER

馬嶺河の伝説





Once upon a time in a village called Caridad near a large river there were two beauties of divine beauty.

They have a lot of fans because of their beauty.
They are Malina and Halina. Malina is the
girlfriend of a handsome young man named
Lamon, who is the son of a sultan from another
village.

昔々、大きな川の近くのカリダッドと呼ばれる村に、神の美しさの2 つの美しさがありました。

被らはその美しさのためにたくさんのファンを持っています。マリナ とハリナです。マリナは、別の村のスルタンの息子であるラモンと いうハンサムな若い男のガールフレンドです。



They planned to meet on the riverbank where their boat was.
Halina discovered their plan to escape. She secretly watched and followed Malina while hiding in the shade of the trees.

彼らはで会うことを計画しました 彼らのボートがあった川岸。 ハリナは彼らの計画を発見しました エスケーブ。彼女はこっそり見ました マリナを追いかけた 木陰に隠れています。

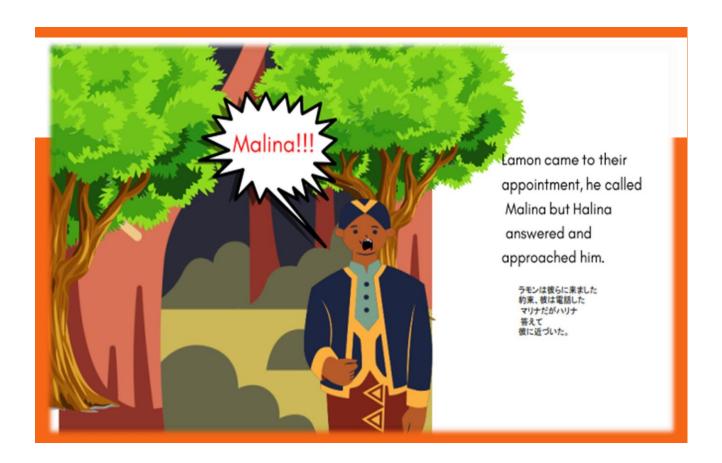


Because of the jealousy she felt like lightning, Halina grabbed Malina and pushed her into the river. "You shouldn't live Malina, Lamon is just mine and he loves me!" "You are liar Come on, you will pay dearly for the wickedness you have done! "Malina was swept away by the rapid flow of the river.

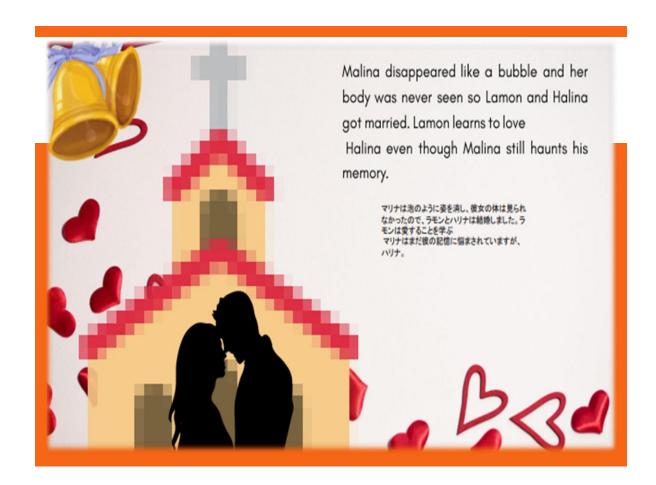
彼女が稲妻のように感じた嫉妬のために、ハリナ はマリナをつかんで川に押し込みました。「あなた はマリナに住むべきではありません、ラモンは私の ものです

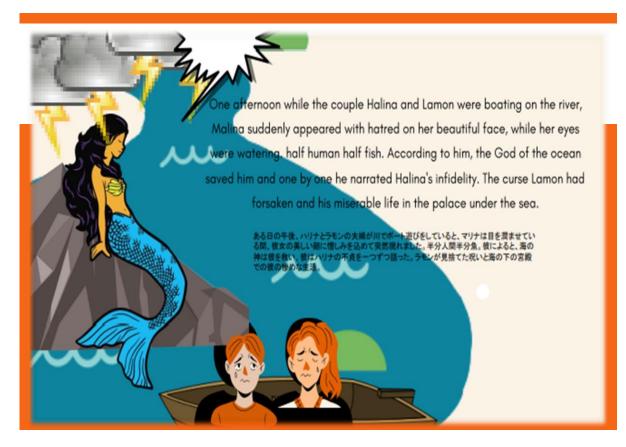
そして彼は私を愛している!」「あなたはうそつきですさあ、あなたはあなたがした邪悪さのために心から支払うでしょう!「マリナは川の急流に流された。

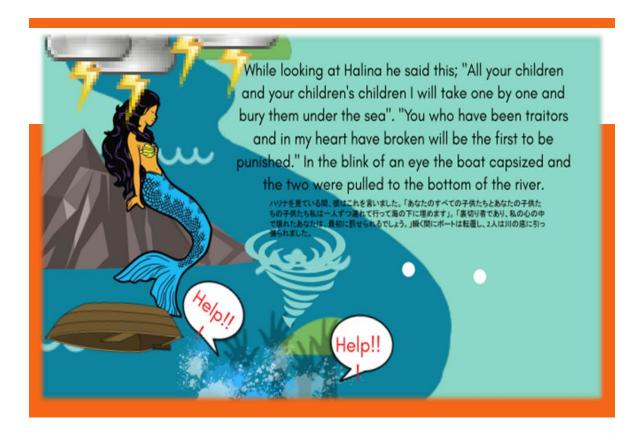


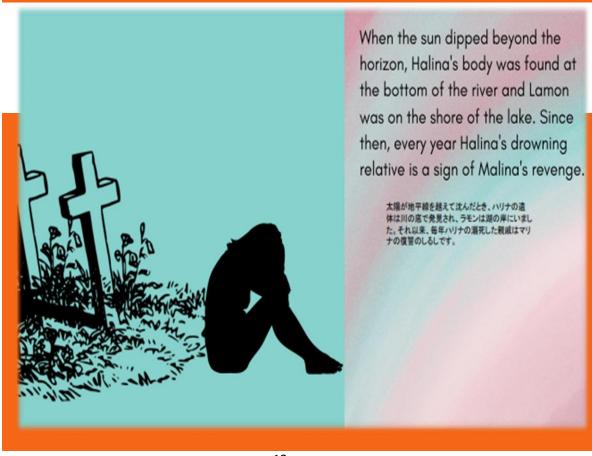


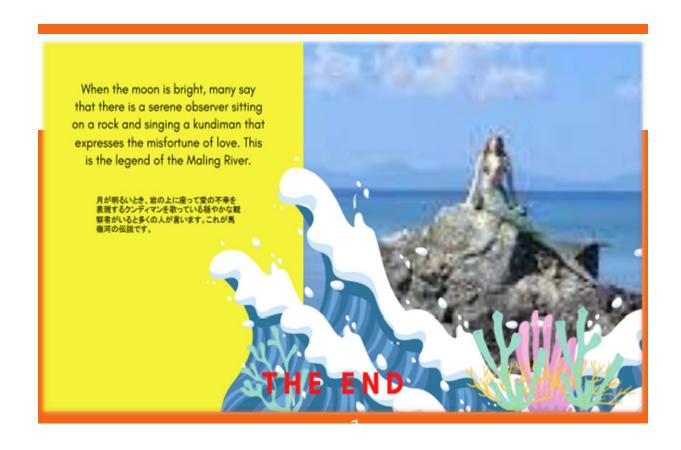














GROUP-1

STORYOF MT. M&LINDIG



There once was a queen who lived in the island kingdom of Marinduque, in the southeastern tip of Luzon. Her beauty was famous, but few dared to know her. Her eyes were cold as diamonds set in steel, and her lips were frozen in a hard straight line. Her name was Maria Malindig and she was a wicked ruler When anyone displeased her she had him killed. All her subjects were terrified of her. Everyone said she was evil. Few realized that she was wicked simply because she had no one to love.

かつてルソン島の南東端にあるマリンドゥケの島の王国に住んでいた女王がいました。彼女の美しさは有名だったが、彼女をあえて知っている人はほとんどいなかった。彼女の目は鋼鉄にセットされたダイヤモンドのように冷たく、彼女の唇は硬い直線で凍っていた。彼女の名前はマリア・マリンディグで、彼女は邪悪な支配者でした。誰かが彼女を不愉快にしたとき、彼女は彼を殺した。彼女の被験者はみな彼女を恐れていた。誰もが彼女が悪だと言った。愛する人がいないという理由だけで、彼女が邪悪であることに気づいた人はほとんどいませんでした。

One day a storm rose over the sea. It raged for three days and three nights, but on the fourth day it stopped. The dawn rose clear and the sea was calm. When the people looked out onto the bay, they saw three huge ships with majestic white sails and many colored flags flapping in the wind. In the palace Maria Malindig and her royal council watched the ships with great interest. Were they enemy ships? Or were they friendly ships seeking shelter from the storm?

ある日、嵐が海の上に昇った。それは3日と3泊のために激怒したが、4日目に停止しました。夜明けは晴れ、海は穏やかだった。人々が湾を見ると、雄大な白い帆と多くの色の旗が風に羽ばたく3隻の巨大な船を見ました。宮殿でマリア・マリンディグと彼女の王室の評議会は大きな関心を持って船を見ました。彼らは敵の船でしたか?それとも、彼らは嵐から避難所を求めて友好的な船でしたか?



They watched as a small boat was lowered from each of the three ships. The boats were rowed by several men. In the middle of each boat stood a man, dressed in robes so rich they reflected the sun and dazzled the eyes of all those watching. The queen sent her chief minister down to the shore to meet the boats. The minister bowed to each of the three men and said: "We of Marinduque welcome you to our land. We would like to greet our visitors with a proper welcome, but it is difficult to do so without knowing who you are."

彼らは小さなボートが3隻の船のそれぞれから下ろされるのを見ていました。ボートは数人の男によって漕がれました。各ボートの真ん中に男が立っていました。非常に豊かなローブに身を包んで、彼らは太陽を反射し、見ているすべての人の目をまぶしかった・女王は首長を岸に送ってボートに乗った。大臣は3人の男性のそれぞれに頭を下げ、「マリンドゥケの私たちは私たちの土地にあなたを歓迎します。私たちは、適切な歓迎を私たちの訪問者を歓迎したいと思いますが、あなたが誰であるかを知らずにそうすることは困難です。

The eldest of the three men came forward and replied, "I am Laki, king of the eastern provinces of the Empire of Mu." He gestured graciously. "These are my companions. King Man-nga and King Pangikog." Both men bowed. King Laki continued: "We followed the sun and crossed a hundred seas to find a kingdom ruled by a queen whose beauty is known far and wide. The storm drove us to your seas, but now we know that this is the kingdom we seek. We have come in the hope that one of us might win her hand in marriage."

3人の長男が名乗り出て、「私はムー帝国の東部州の王ラキです」と答えました。彼は優しく身振り手振りをした。「これらは私の仲間です。マン・ンガ王とパンギコグ王。二人ともお辞儀をした。ラキ王は続けて、「私たちは太陽に従い、100の海を渡って、その美しさが遠く広く知られている女王によって支配された王国を見つけました。嵐は私たちをあなたの海に駆り立てたが、今、私たちはこれが私たちが求める王国であることを知っている。私たちは、私たちの一人が結婚で彼女の手を獲得することを期待して来ました。

The chief minister asked them to follow him. Together they made a long procession to the palace-the minister, the kings, and the kings' servants, bearing gifts for the beautiful but mysterious queen. When the kings entered the palace they were struck dumb by the beauty of Maria Malindig. The queen herself quickly glanced at the visitors with a practiced eye. In a minute she had looked them over. The first, King Laki, looked like an old gentleman. He had a loose lower lip that flapped when he talked. The second, King Man-nga, was good-looking but very short. The third and youngest king was Pangikog. He was tall and handsome, and the queen wanted to know him better.

首相は彼らに彼らに従うように頼んだ。彼らは一緒に宮殿大臣、王、そして王の召使いに長い行列を作り、美しいが神秘的な女王への贈り物を持っていました。王が宮殿に入ったとき、彼らはマリア・マリンディグの美しさに打たれました。女王自身はすぐに練習された目で訪問者をちらっと見ました。一分で彼女は彼らを見渡した。最初のラキ王は、古い紳士のように見えました。彼は話すときに羽ばたく緩い下唇を持っていた。2つ目のマンガー王は、見栄えが良かったが、非常に短かった。3番目で最年少の王はパンギコグでした。彼は背が高くハンサムで、女王は彼をよりよく知りたがっていました。

When King Laki told her why they had come, Maria Malindig's cold heart let in a warm ray of hope. But she asked a lot of questions, for she was suspicious and did not trust easily. When her questions were answered, she said: "I know now that you are sincere, and I am honored. I have ruled my kingdom for many years. I welcome your gracious offer to share my burden..." Her voice became weaker, and for the first time in her life she was unsure. But she was a woman used to making choices, so she made up her mind quickly. "I choose Pangikog."

ラキ王がなぜ来たのかを話すと、マリア・マリンディグの冷たい心は暖かい希望の光を浴びた。しかし、彼女は疑わしく、簡単に信用しなくて、多くの質問をしました。彼女の質問が答えられたとき、彼女は言いました:「私はあなたが誠実であることを今知っている、と私は光栄です。私は長年にわたり私の王国を支配してきました。私は私の負担を分かち合うためにあなたの優雅な申し出を歓迎します。彼女の声は弱くなり、彼女の人生で初めて彼女は確信が持てなかった。しかし、彼女は選択をすることに慣れていた女性だったので、彼女はすぐに決心しました。「パンギコグを選ぶ」

The kings sprang to their feet. "Your Majesty," King Laki said quickly, "It is our custom that a king marry only the woman he has won in a contest of skill. We cannot disobey the law." "In my kingdom," said Maria Malindig icily, "my word is law." Then King Pangikog spoke: "I am deeply honored, your Majesty, but I cannot go against the customs of my people. The matter must be decided with a contest, else I must return to my kingdom alone." "Very well, then," said the queen. "We shall have a contest. The king that sails his ship the fastest wins my hand."

王たちは彼らの足元に飛び出した。「陛下」とラキ王はすぐに言いました、「王は彼がスキルのコンテストで勝った女性とだけ結婚するのは私たちの習慣です。法に背くことはできません。「私の王国では、マリア・マリンディグは「私の言葉は法律です」と言いました。その後、パンギコグ国王は言いました:「私は深く光栄に思います、陛下、しかし、私は私の人々の習慣に逆らうことはできません。その問題はコンテストで決めなければならない、そうでなければ私は一人で私の王国に戻らなければならない。

The day of the contest dawned bright and clear. People lined the beaches to watch the boat race. Maria Malindig and the royal household watched from the tower. All were eager to see the young and handsome king win the race. Soon the white sails could be seen. The people waited for the ships to come closer so that they could see who was ahead. Maria Malindig did not take her sharp eyes from the sea, and she knew before anyone else that King Laki was leading, followed by King Man-nga. King Pangikog's ship was last, far behind the other two.

コンテストの日は明るく明るくなりました。人々はボートレースを見るためにビーチに並んだ。マリア・マリンディグと王室は塔から見守った。全員が若くてハンサムな王がレースに勝つのを見たいと熱望していました。すぐに白い帆が見えました。人々は船が近づくのを待って、誰が先にいるのか見ることができました。マリア・マリンディグは海から鋭い目を取らず、ラキ王がリードしていることを誰の前でも知り、続いてマン・ンガ王が続いた。パンギコグ王の船は最後で、他の2隻の船の後ろまで遠かった

Maria Malindig's heart sank in despair, but soon she became angry. How could Pangikog lose? Something as simple as sailing a ship... the man had to be a fool not to win the race! She became angrier still when she thought of how she, the fairest of queens, did not deserve a husband as old as King Laki. She brooded, and the more she brooded, the more her eyes flashed with hate. Quickly she left the tower. The ministers followed her to the temple of the gods. They were eager to see what she would do. Would she cast a spell to send a wind to King Pangikog and make him win?

マリア・マリンディグの心は絶望的に沈んだが、すぐに彼女は怒った。パンギコグはどうやって負けるの?船を航海するのと同じくらい簡単なもの・その男はレースに勝たない愚か者でなければならなかった!彼女は女王の最も公平な彼女がラキ王ほど古い夫に値しない方法を考えたとき、彼女はまだ怒りました。彼女はブロードし、彼女が吹き飛ばすほど、彼女の目は憎しみで点滅しました。彼女はさっさと塔を出た。牧師たちは彼女の後を追って神々の神殿に行きました。彼らは彼女が何をするか見たいと熱望していた。彼女はパンギコグ王に風を送り、彼を勝たせるために呪文を唱えるだれる

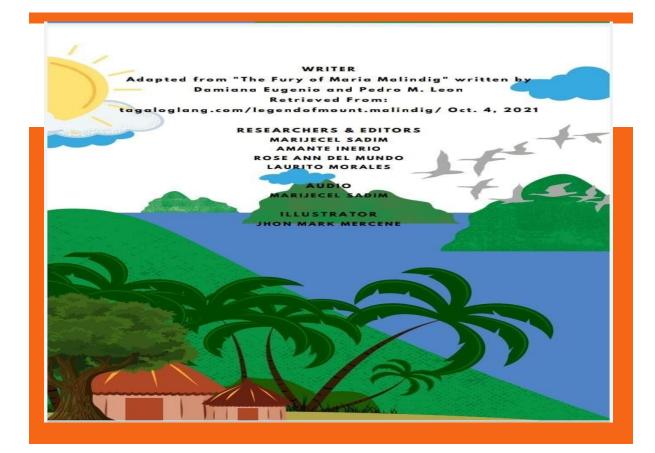
But Maria Malindig had forgotten her spells in her anger. When she reached the temple, she screamed a high-pitched scream that was heard throughout the palace. "Worthless! You are worthless guardians of my fate! I long for warmth, but today you deny me that warmth! Why did you deny him victory? He should have been mine!" And as her ministers watched in horror, Maria Malindig took a candlestick and struck down all the sacred idols. When the last one had fallen, the stones shuddered and the earth shook violently. A great wind rose from the sea. The sun turned black and darkness shrouded the kingdom. People ran, not knowing where to go, seeking safety from crumbling rocks and blowing winds.

しかし、マリア・マリンディグは怒りの中で彼女の呪文を忘れていた。神殿に着くと、宮殿中で聞こえる甲高い叫び声を上げた。「無価値!あなたは私の運命の無価値な守護者です!私は暖かさを切望しますが、今日、あなたは私にその暖かさを否定します!なぜ彼の勝利を否定したのですか?彼は私のものだったはずだ!そして、彼女の閣僚が恐怖の中で見ていると、マリア・マリンディグはローソク足を取り、すべての神聖な偶像を打ち破りました。最後の石が落ちたとき、石は震え、地球は激しく揺れました。海から大風が吹き上がった。太陽は黒くなり、闇は王国を覆った。人々は、岩を崩し、風を吹いて安全を求めて、どこに行くか分からず走りました。

In an hour the fury died down. The sun shone again and the skies were clear. The sea was calm. Everything was as it had been, except for Maria Malindig's palace. It had disappeared, and in its place a mountain had risen. The new mountain faced the bay, looking just like Maria Malindig had looked as she watched the race-proud and majestic. The ships, too, were gone. In their place were three small islands. The people named the mountain after their queen with a heart of stone, and the islands after the three unfortunate kings who tried to win her love.

1時間で怒りは死んだ。太陽が再び輝き、空は晴れていた。海は穏やかだった。マリア・マリンディグの宮殿を除いて、すべてが今までと同じでした。それは姿を消し、その場所に山が立ち上がっていました。新しい山は、マリア・マリンディグがレースを誇りに思い、雄大に見ていたように見えて、湾に面しました。船も消えていた。彼らの代わりに3つの小さな島がありました。人々は石の心を持つ女王にちなんで山を命名し、彼女の愛を勝ち取ろうとした3人の不幸な王の後の島々。

-THE END-



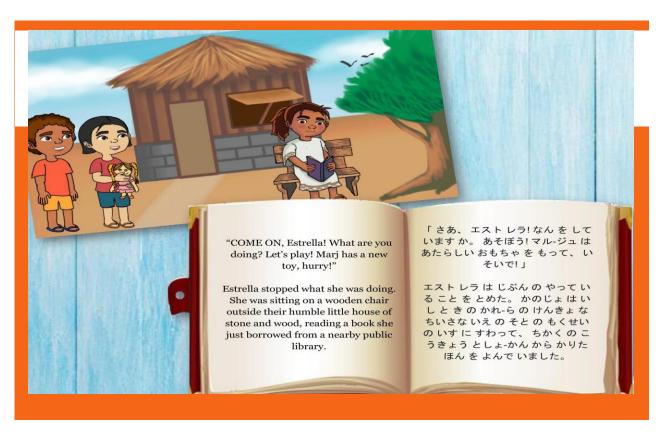
GROUP 1

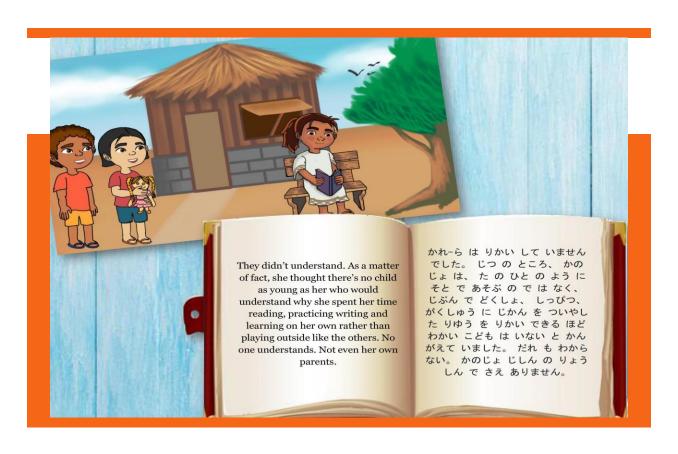
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GROUP-2

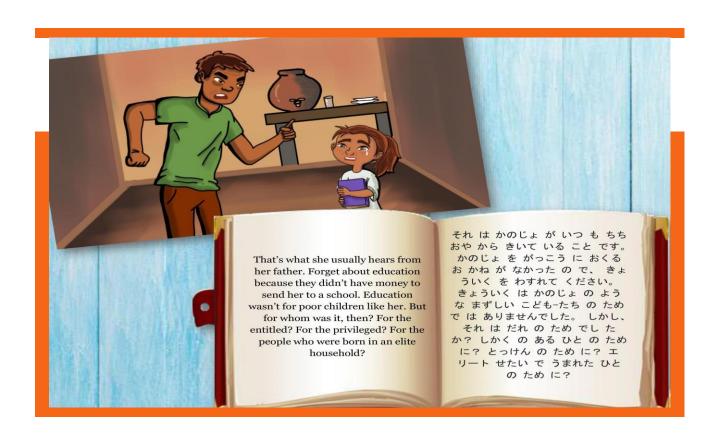
ESCUELAPIA

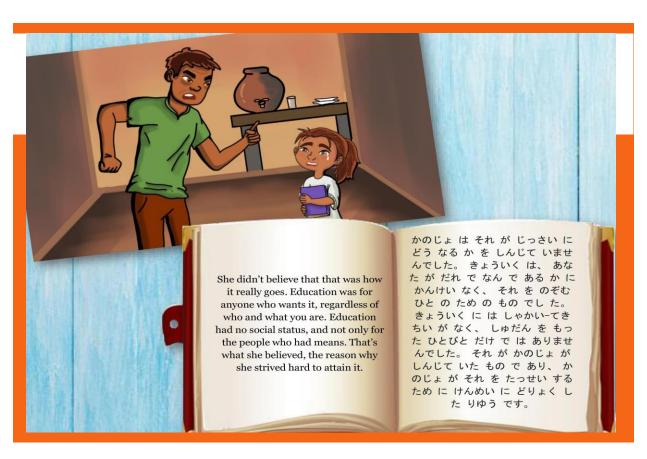


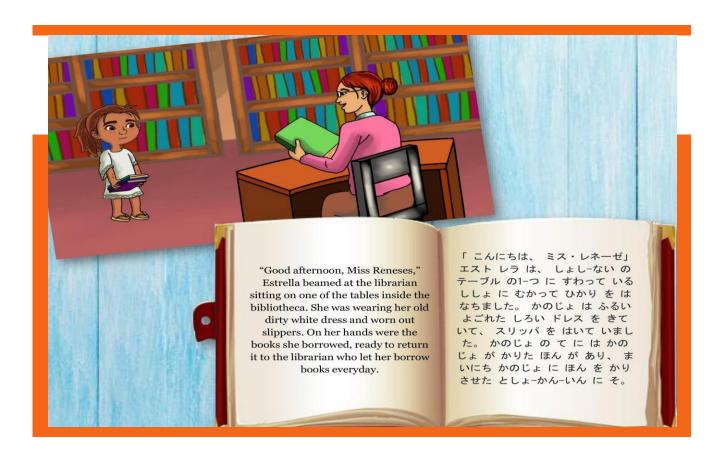






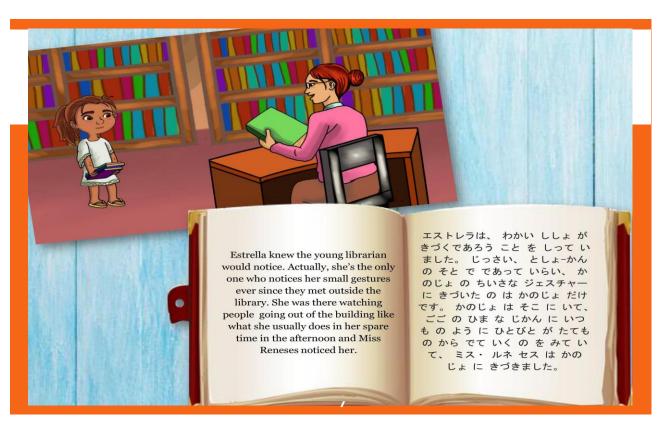


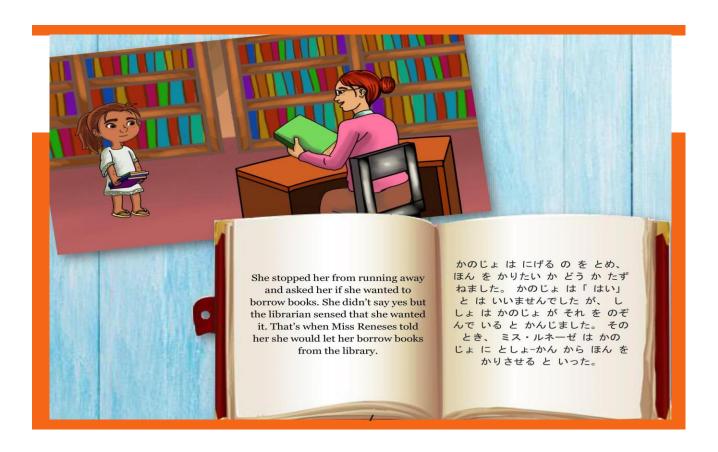


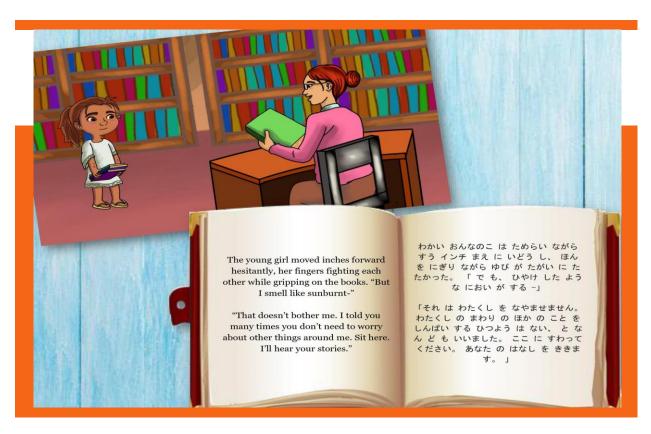


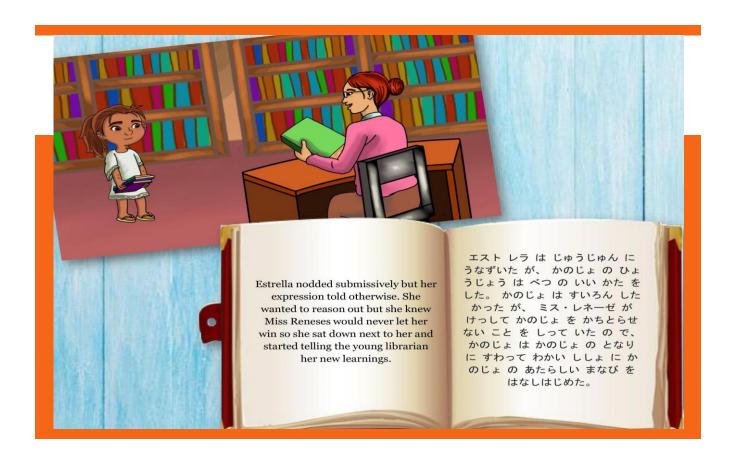










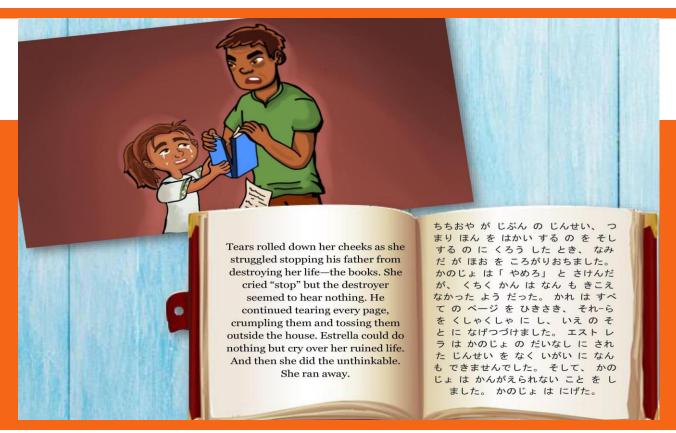


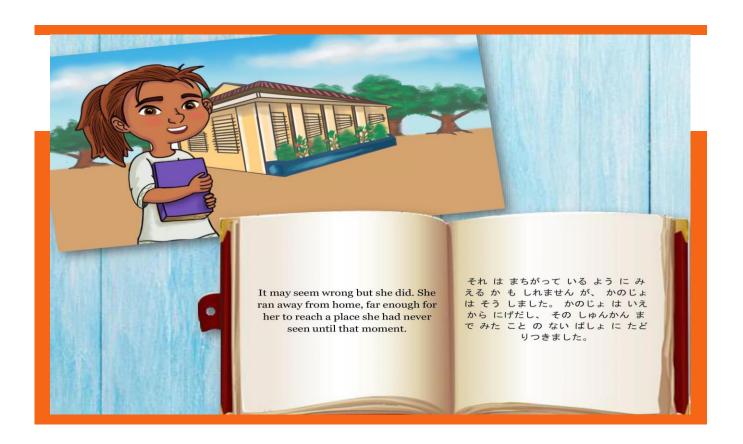


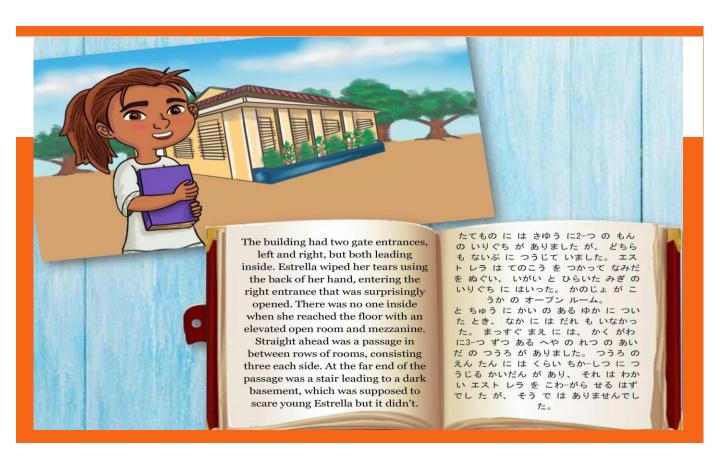








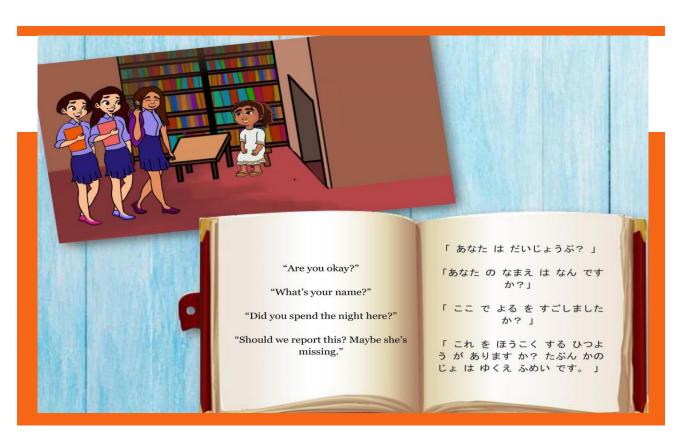








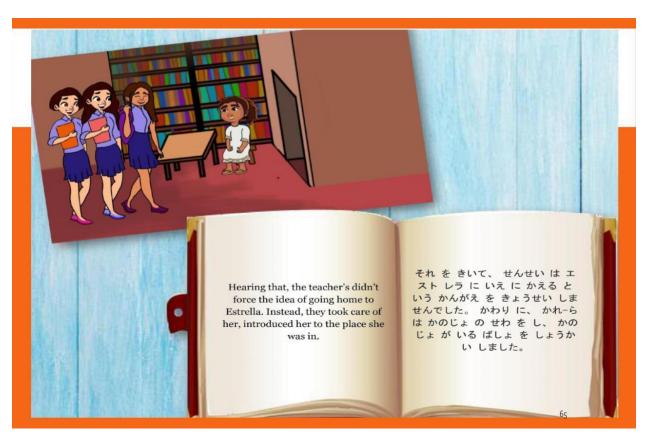


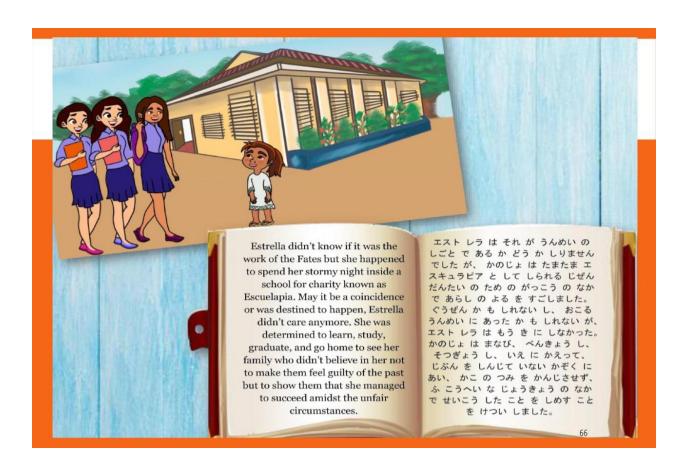


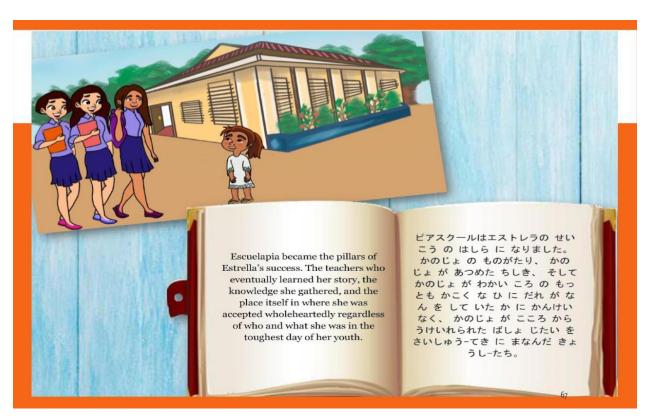


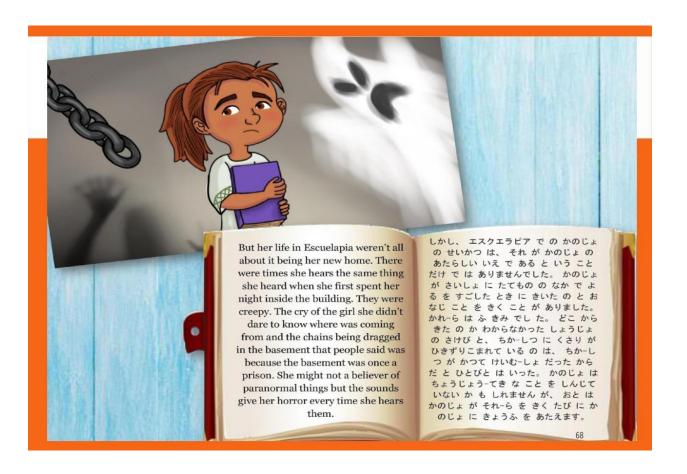


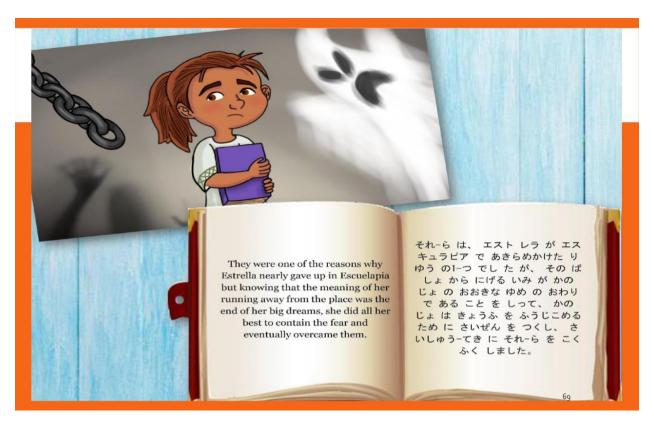


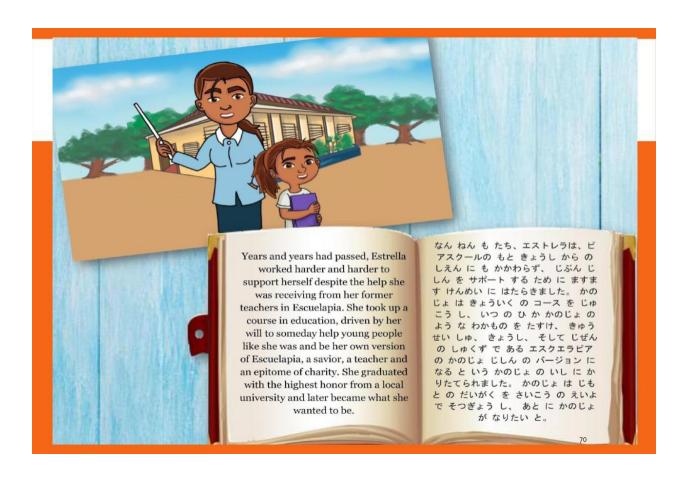


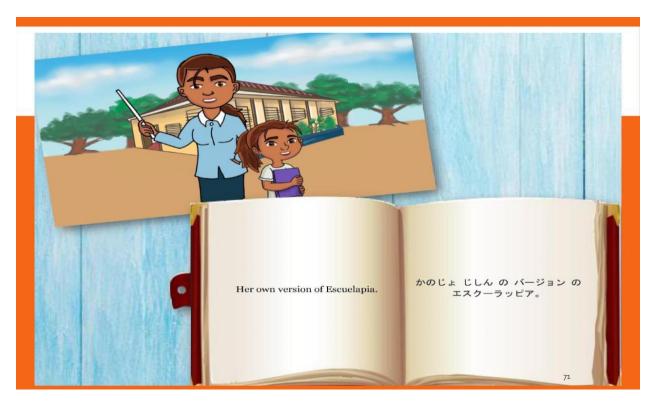




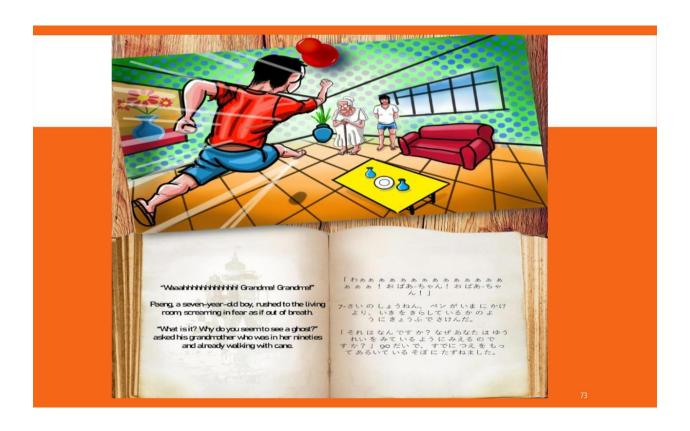


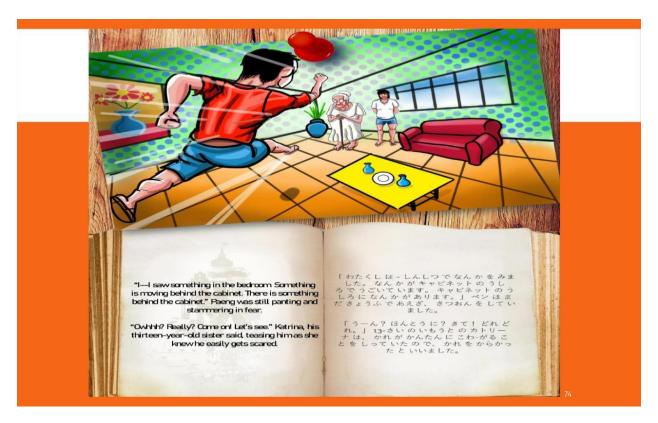


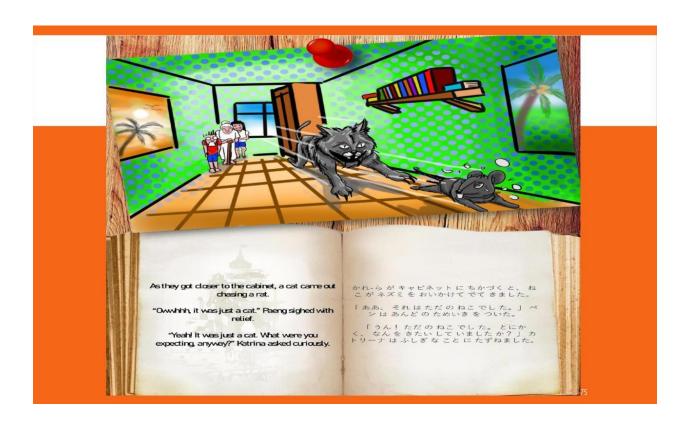


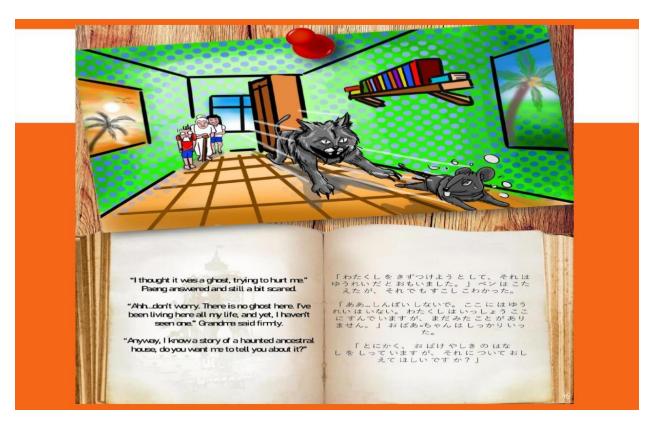




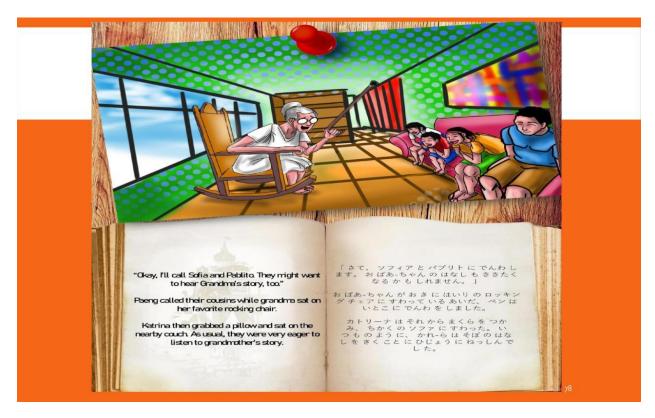






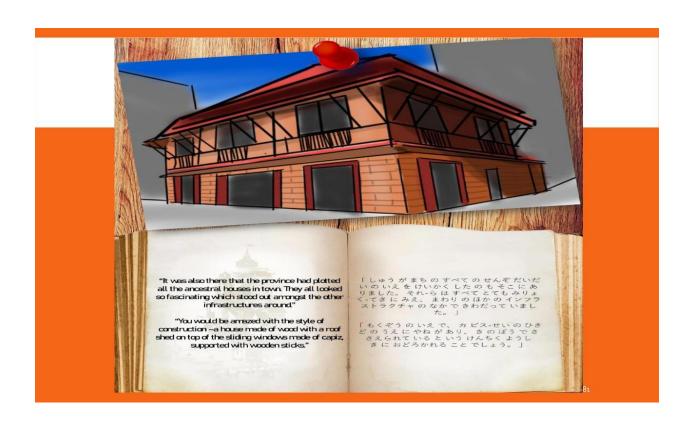


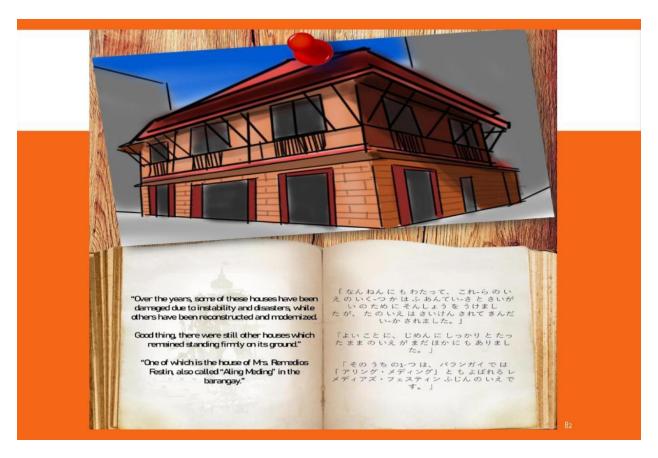


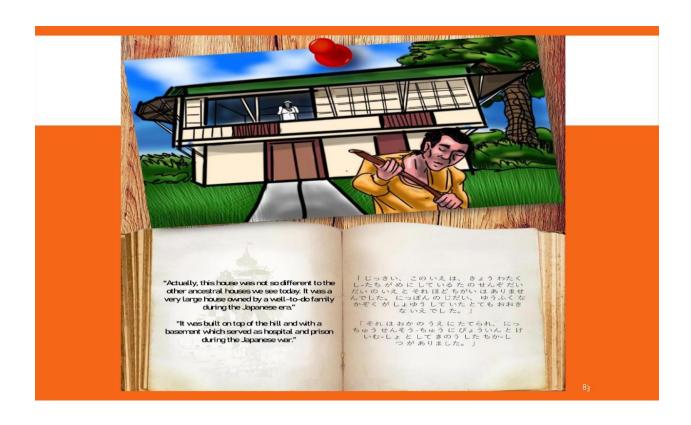




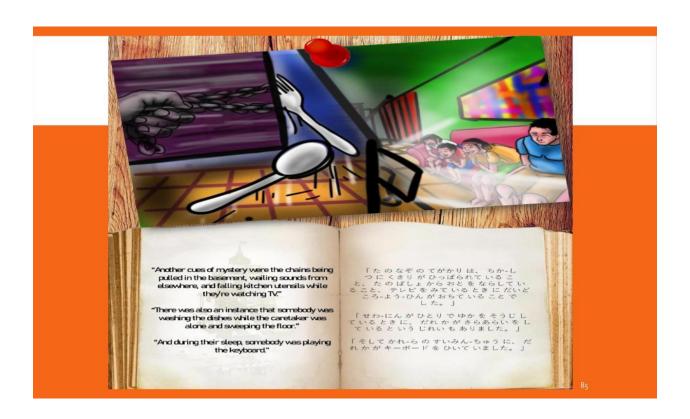




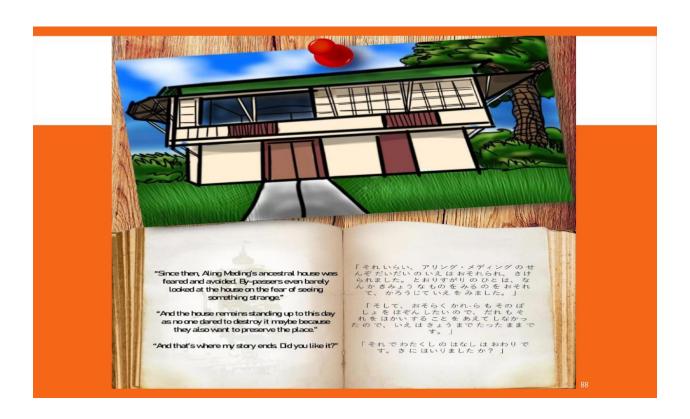


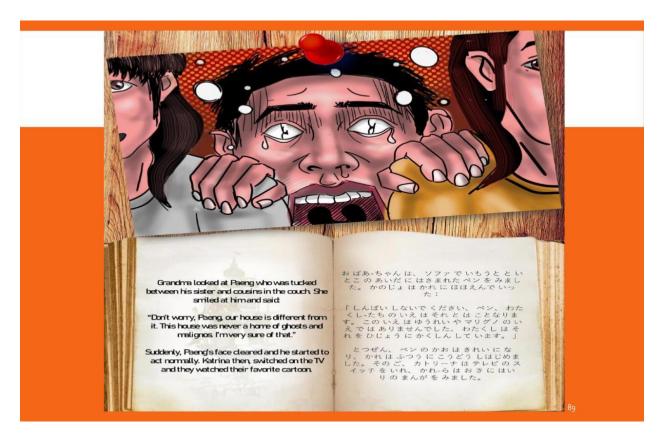


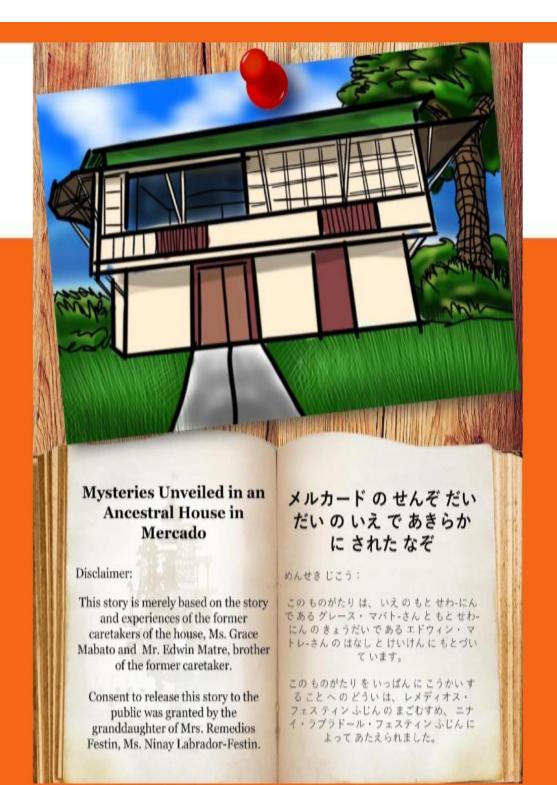






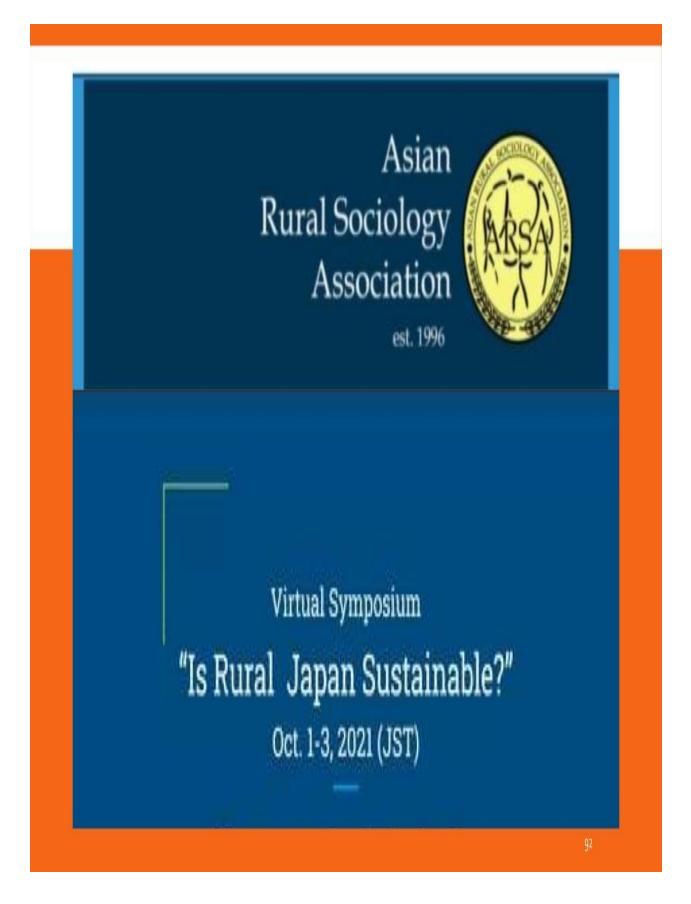






GROUP 2

Rodelas, John Joemmel
Malubag, Ismael
Paraňaque, Maria Elena
Quijano, Ma. Kariza
Mandalihan, Marichie
Malapad, Laarni



REFLECTION

BY: MARY JANE VILLAREAL OECI – GRADUATE SCHOOL

Despite our situation now, I can say we students in MAED in Foriegn Language 2 are still blessed because we still have the chance to attend this prestigious kind of symposiums to continue our professionalism, innovation and growth...to continue our mission as future endeavor. Our professor did not hesitate to share his knowledge and experience in the various fields covered by his knowledge.

Possibly, some are complaining about the stress and tiredness brought by overload tasks, but will never happen make us quit. We positive (NOT IN Covid) but the positivity for change and acquiring knowledge with that symposiums. We make this situation a challenge and a new learning for us.

Honestly, I am happy with the flow of symposiums. Being one of the participants, I gained a lot of learnings with the topic being discussed. Especially during the groupings. I'm totally shocked and mesmerized when someone let me on this group. The exchange of idea and opinion about the word "sustainability". I've remember the thought and idea we shared during our discussion in our group. Karly Burch, one of our group said that sustainability is not an end goal, its dynamic and ever changing! We need adoption skills. She also said, Who has the access to power?, How we envision sustained decentralization in Japan rural and urban? and How we work together? Steven McGreevy said, How is consume build, funding and how we define and work together to achieve a sustainable one. Xiaoxi Gao said, Who's defining, What is describe in the future, very derieving? And Who is shaping that particular vision? The only thing that I've said that time is How do we sustained our cultured for the next generation? And the time is up for discussion by group. But Karly Burch have a postscript speech that She did not like to end our conversation in our group. She wants to know more about us and ask about the cultured we have in our country. In that conversation, I admired their farming industries, their research, other industries and the support of government since in Philippines was not really into it even though we have also some agencies like DA, DAR and BFAR and some of their programs and projects are implemented but not reach in some rural areas. Because I personally encountered the farmers in our Barangay. They lack of support financially and knowledge about the government benefits as a farmer. Mostly in times of drought or dry season. Where is the free irrigation for the farmers? They have no proper sources of water. The supply of the water is not enough. That is why they encountered losses. They do not reap a good harvest. And we encountered now the price hike in rice. Hopefully, there is also a conduct of research in how we can sustain our farming industries in the Philippines.

The symposium is over but the learning is never-ending, as what Mahatma Gandhi says, "BE THE CHANGE, YOU WANT TO SEE IN THE WORLD."

GROUP -3

THE HISTORY

OF

ATIMONAN

HISTORY OF ATIMONAN

Source: Silid-aklatan ng Atimonan/Atimonan Tourism Cultural Mappers Vince M. Marasigan (Writer of Legend of Atimonan)

There were conflicting stories on how Atimonan got its name. Some concluded that the name of the town originated from a tree known as **ATIMON** alleged to have been prevalent in the area and had reportedly served many uses to the residents. But no account validated the existence of these trees, except for some who said that the "katmon" tree.

Other says it was derived from the common saying **ATIN MUNA**, a guiding priciple signifying a strong feeling of unity among the natives in their fight against Moro pirates and foreign invaders that disrupted their peaceful living.

But most popular and accepted version was, it originated from the name of its founder, **SIMEONA MANGABA**, known to her town mates as **ATE MONANG**. She was a woman reputed to be of unquestionable leadership. The town folks regarded her as their adopted parent, leader and protector.

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Atimonan no rekishi

Atimonan no namaenoyurai ni tsuite wa sõhansuru-banashi ga arimashita. Machi no namae wa, kono chiiki de ryūkō shite ita to sa reru ATIMON to shite shira reru ki ni yurai shi, jūmin ni ōku no yōto o teikyō shita to no ketsuron ga dasa remashita. Shikashi, 'katomon' no ki to itta hito o nozoite, korera no ki no sonzai o kenshō shita akaunto wa arimasen.

Hokanohito wa, sore wa karera no heiwana seikatsu o konran sa seta Moro kaizoku ya gaikoku no shinryaku-sha to notatakai ni okeru genjūmin-kan no tsuyoi ichi taikan o imi suru shidō-shadearu ATINMUNA kara hasei shita to iimasu.

Shikashi, mottomo ninki ga ari ukeire rareta bājon wa, sono sōsetsu-shadearu SIMEONA MANGABA no namae ni yurai shi, kanojo no machi no nakama ni ATEMONANG to shite shira rete imasu. Kanojo wa utagau yochi no nai rīdāshippu o motte iru to iwa rete iru joseideshita. Machi no hitobito wa kanojo o yōshin, shidō-sha, hogo-sha to minashite imashita.

Based from the written account of Jesus Olega, a local historian, Atimonan was founded on **FEBRUARY 04**, **1608** by a group of families led by Simeona Mangaba at the place located near the mouth of a river, now **Maling River**. This group migrated from **Kalilayan** (now Unisan, Quezon) for fear of Moro attacks. Francisco Mangaba, the younger brother of Ate Monang chosen the first captain of the town. However, since this place is open to Lamon Bay, they were once again bothered by Moro Pirates, that in1609 they transferred to **Palsabangon**, now a barabgay of Pagbilao, Quezon.

However, the group stayed in Palsabangon for only one year because the place abounds in wild crocodiles. In 1610, they decided to migrate in **Kabuyaw**, where they stayed for twenty four (24) years, but again migrated to another site called **Minanukan** (now Brgy. Talaba, Atimonan) for unaccounted reason.

In 1635, they again relocated the town in a place called **Bisita** (Brgy. Concepcion, Plaridel, Quezon), but some families separated from the majority and settled in **Yawe.** now San Isidro, a barrio in Padre Burgos, Quezon.

The next year, 1936, Ate Monang, Fray Geronimo De Jesus, a Spanish friar and Captain Pablo Garcia, the town's chieftain, tried to reunite the people and convinced them to return to the place where it was first founded, the place was still known to this day as **Bagumbayan** (Bagong Bayan or new town).

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Jimoto no rekishiyadearu iesu orega no shomen ni yoru setsumei nimotozuite, atimonan wa 1608-nen 2 tsuki 4-nichi ni, shimeonamangaba ga hikiiru kazoku no gurūpu ni yotte, genzai wa maringu kawa no kawaguchi chikaku ni aru basho ni setsuritsu sa remashita. Kono gurūpu wa, Moro no kōgeki o osorete karirayan (genzai wa Keson no Yuni San) kara ijū shimashita. Atemonan no otōtodearu furanshisukomangaba wa, machi no saisho no senchō o erabimashita. Shikashi, kono basho wa Ramon-wan ni aka rete iru tame, karera wa futatabi Moro kaizoku ni nayamasa re, 1609-nen ni karera wa genzai Keson no pagubirao no barabugeidearu parusabangon ni utsurimashita.

Shikashi, yasei no wani ga takusan iru tame, gurūpu wa parusabangon ni 1nenkan shika taizai shimasendeshita. 1610-Nen ni, karera wa kabuyau ni ijū suru koto o kettei shi, sokode 24-nenkan taizai shimashitaga, setsumei no tsukanai riyū de futatabi minanukan (genzai wa taraba, atimonan) to yoba reru betsu no basho ni ijū shimashita.

1635-Nen, karera wa futatabi machi o Bisita (Brgy. Concepcion, Plaridel, Quezon) to yoba reru basho ni utsushimashitaga, ichibu no kazoku wa dai tasū kara hanarete, genzai wa Keson no PadreBurgos no bariodearu Yawe ni teijū shimashita.

Yokunen no 1936-nen, atemonan, Supein no shūdō-shidearu fureijeronimodeiesu, machi no shuchōdearu paburogarushia taii wa, hitobito o saikai sa se, saisho ni setsuritsu sa reta basho ni modoru yō settoku shimashita. Kyō made baganbayan (bagonbayan matawa nyūtaun) to shite.

The territorial jurisdicttion of Atimonan was then reduced in the course of history when Padre Burgos, (formerly Laguimanok) was created municipality on January 01, 1917 and on January 16, 1962 when Siain became the municipality of Plaridel by virtue of Republic Act No. 3493.

Today, **ATIMONAN** is a fast growing town known for its beautiful scenery, beaches, historical landmarks, warm and peace-loving people.

The municipal seal focuses **SIMEONA MANGABA** or **ATE MONANG**, the town's founder and where the name ATIMONAN originated. She founded the town on February 04, 1608. She is carrying a bamboo with fresh water flowing from it, depiciting the significant role she played during those times as the town folk's adopted parent, leader and protector. The color of her baro and saya symbolizes patriotism and love for freedom, strong characteristics that bound them against all disturbances cause by man and nature.

Ate Monang is at the top of the mountain, where the famous Zigzag Road and Quezon National Forest Park is located. It is the town's highest peak at 1400 ft. above sea level. The circuitous road with its tight curves is the famous Zigzag Road, compared to the Kennon Road of Bagio City. This road links municipality of Atimonan to the southern portion of Quezon Province.

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Sonogo, 1917-nen 1 tsuki 1-nichi ni padoreburugosu (kyū raguimanoku) ga shichōson ni nari, 1962-nen 1 tsuki 16-nichi ni shiain ga kyōwakoku-hō dai 3493-gō ni yori purarideru no shichōson ni natta toki, atimonan no ryōdo kankatsu-ken wa rekishi no naka de shukushō sa remashita.

Kyō, atimonan wa, sono utsukushī keshiki, bīchi, rekishitekikenzōbutsu, atatakaku heiwa o aisuru hitobito de shira reru kyū seichō-chū no machidesu.

Ichi no inshō wa, machi no sōsetsu-shadeari, ATIMONAN to iu namaenoyuraidearu SIMEONAMANGABA matawa ATEMONANG ni shōten o atete imasu. Kanojo wa 1608-nen 2 tsuki 4-nichi ni machi o setsuritsu shimashita. Kanojo wa soko kara tansui ga nagareru take o hakonde ori, machi no hitobito no yōshin, shidō-sha, hogo-sha to shite tōji kanojo ga hatashita jūyōna yakuwari o kaite imasu. Kanojo no baro to saya no iro wa, aikokushin to jiyū e no aijō, ningen to shizen ni yotte hikiokosa reru subete no konran ni taishite sorera o sokubaku suru tsuyoi tokuchō o shōchō shite imasu.

Atemonan wa, yūmeina jiguzagurōdo to Keson kokuyū-rin kōen ga aru yama no chōjō ni arimasu. Kaibatsu 1400 fīto ni aru machi no saikōhōdesu. Bagio-shi no kenonrōdo to hikaku shite, magarikunetta tōmawari no dōro wa yūmeina jiguzagurōdodesu. Kono dōro wa, atimonan no jichitai to Keson-shū no nanbu o musunde imasu.

At the right side are representations of the town's main sources of livelihood agriculture and fishing of which the prime agricultural products is coconut.

At the background is Lamon Bay, with its calm and blue water. This serves not only as a rich fishing ground but also a scenic beauty that attracts the tourists and its historical role based on oral tradition and history way back to the time of Moro Pirates that invaded the town, simply remind and inspire us the bravery and heroism of Atimonanin like Francisco Tandas or ISKONG BANTAY.

The mountains at the background describe the physical characteristics of the town a coastal municipality situated on a rolling terrain. The blue sky signifies a Godfearing and peace-loving community and the yellow background reflecting a ray in the sea represent the beautiful and innate beauty of the town. The entire seal is within two circles that describes the strong sense of unity among Atimonanins.

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Migigawa ni wa, machi no omona seikei nōgyō to gyogyō no gensen ga arawasa rete ori, sono shuyōna nōsanbutsu wa kokonattsudesu.

Haikei ni wa odayakade aoi mizu ga aru Ramon-wan ga arimasu. Kore wa, yutakana ryōba to shite dakedenaku, kankōkyaku o miryō suru fūkō meibina utsukushisa ya, machi ni shin'nyū shita Moro kaizoku no jidai ni sakanoboru kōshō no dentō to rekishi ni motodzuku sono rekishi-teki yakuwari o, tan'ni yūki to eiyū o omoidasa se, shigeki shimasu furanshisukotandasu ya ISKONGBANTAY no yōna atimonanin no.

Haikei no yamayama wa, kifuku no aru chikei ni ichi suru engan jichitai no machi no butsuri-teki tokuchō o arawashite imasu. Aoisoraha-shin o osore, heiwa o aisuru komyuniti o imi shi, umi no kōsen o hansha suru kiiro no haikei wa machi no utsukushiku seirai no utsukushi-sa o arawashite imasu. Shīru zentai wa, atimonanin-kan no tsuyoi ichi taikan o arawasu 2tsu no en no naka ni arimasu.

GROUP -3

THE LEGEND

OF

MT. MALINDIG





There once was a queen who lived in the island kingdom of Marinduque, in the southeasterntip of Luzon. Her beauty was famous, but few dared to know her. Her eyes were cold as diamonds set in steel, and her lips were frozen in a hard straight line. Her name was MariaMalindig and she was a wicked ruler. When anyone displeased her she had him killed. All her subjects were terrified of her. Everyone said she was evil. Few realized that she was wickedsimply because she had no one to love.

かつて、ルソン島の南東増にあるマリンドゥケ島の王国に住んでいた女王がいました。彼女の美しさは有名でしたが、あえて彼女を知る人はほとんどいませんでした。彼女の目はダイヤモンドが領にセットされているので冷たく、彼女の唇は固い直線で凍っていました。

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One day a storm rose over the sea. It raged for three days and three nights, but on the fourth day itstopped. The dawn rose clear and the sea was calm. When the people looked out onto the bay, they saw three huge ships with majestic white sails and many colored flags flapping in the wind.

ある日、嵐が海の上に上がった。3日3夜激怒したが、4日目に止まった。夜明けは澄み渡り、海は穏やかでした。人々が湾を見渡すと、雄大な白い帆と色とりどりの旗が風になびく3隻の巨大な船が見えました。



In the palace Maria Malindig and her royal council watched the ships with great interest. Were they enemy ships? Or were they friendly ships seeking shelter from the storm? They watched as a small boat was lowered from each of the three ships. The boats were rowed by several men. In the middle of each boat stood a man, dressed in robes so rich they reflected the sun and dazzled the eyes of those watching.

宮殿では、マリア・マリンディグと彼女の王立評議会が船を非常に興味深く見守っていました。彼らは敵船でしたか?それとも彼らは嵐からの避難所を探している友好的な船でしたか?彼らは、3 隻の船のそれぞれから小さなボートが降ろされるのを見ました。ボートは何人かの男性によって漕がれました。各ボートの真ん中には、太陽を反射し、見ている人の目を眩ませるほど豊かなローブを着た男が立っていました。

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The queen sent her chief minister down to the shore to meet the boats. The minister bowedto each of the three men and said: "We of Marinduque welcome you to our land. We would like to greet our visitors with a proper welcome, but it is difficult to do so without knowing whoyou are."

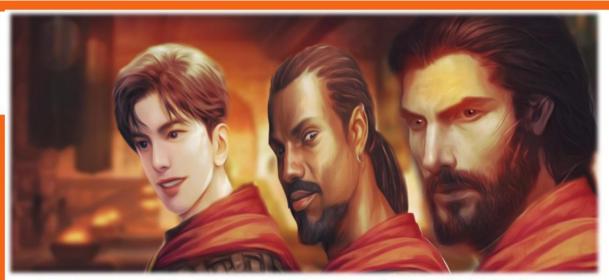
女王は船に会うために首相を岸に送りました。大臣は3人の男性のそれぞれに頭を下げて言った:「マリンドゥケの私たちはあなたを私たちの土地に歓迎します。訪問者を適切に歓迎したいと思いますが、あなたが誰であるかを知らずにそうすることは困難です。」



The eldest of the three men came forward and replied, "I am Laki, king of the eastern provinces of the Empire of Mu."He gestured graciously. "These are my companions. King Man-nga and King Pangikog." Both men bowed. King Laki continued: "We followed the sun and crossed a hundred seas to find a kingdom ruled by a queen whose beauty is knownfar and wide. The storm drove us to your seas, but now we know that this is the kingdom we seek. We have come in the hope that one of us might win her hand in marriage." The chief minister asked them to follow him. Together they madea long procession to the palace-the minister, the kings, and the kings' servants, bearing gifts for the beautiful but mysterious queen

3 人の長男が前に出て、「私はムー帝国の東部州の王、ラキです」と答えました。彼は優雅に身振りをした。「これらは私の仲間です。マンガ王とパンギコグ王。」二人ともお辞儀をした。ラキ王は続けました。「私たちは太陽を追い、百の海を渡って、その美しさが広く知られている女王によって支配されている王国を見つけました。嵐が私たちをあなたの海に追いやったが、今ではこれが私たちが求めている王国であることがわかった。私たちは、私たちの 1 人が結婚で彼女の手を勝ち取ることができることを期待して来ました。」首相は彼らに彼に従うように頼んだ。彼らは一緒に宮殿に長い行列を作りました。大臣、王、そして王の僕たちは、美しくも神秘的な女王への贈り物を持っていました

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When the kings entered the palace, they were struck dumb by the beauty of Maria Malindig. The queen herself quickly glanced at the visitors with a practiced eye. In a minute she had looked them over. The first, King Laki, looked like an old gentleman. He had a loose lower lip that flapped when he talked. The second, King Man-nga, was good-looking but very short. The third and youngest king was Pangikog. He was talland handsome, and the queen wanted to know him better.

王たちが宮殿に入ると、マリア・マリンディグの美しさに呆然としました。女王自身は、練習した目で訪問者をすぐにちらっと見ました。すぐに彼女は彼らを見渡した。 最初のラキ王は老紳士のように見えました。彼は話しているときに羽ばたく緩い下唇を持っていました。2番目のKingMan-ngaは見栄えが良かったが、非常に短かった。3番目で最年少の王はパンギコグでした。彼は背が高くてハンサムで、女王は彼のことをもっとよく知りたがっていました。



When King Laki told her why they had come, Maria Malindig's cold heart let in a warm ray of hope. But she asked a lot of questions, for she was suspicious and did not trust easily. When her questions were answered, shesaid: "I know now that you are sincere, and I am honored. I have ruled my kingdom for many years. I welcomeyour gracious offer to share my burden..." Her voice became weaker, and for the first time in her life she wasunsure. But she was a woman used to making choices, so she made up her mind quickly. "I choose Pangikog." The kings sprang to their feet. "Your Majesty," King Laki said quickly, "It is our custom that a king marry onlythe woman he has won in a contest of skill. We cannot disobey the law."

ラキ王がなぜ彼らが来たのかを彼女に話したとき、マリア・マリンディグの冷たい心は暖かい希望の光を放ちました。しかし、彼女は疑わしく、簡単に信用できなかったので、たくさんの質問をしました。彼女の質問に答えると、彼女は次のように述べました。私は何年もの間私の王国を支配してきました。私の重荷を分かち合うというあなたの親切な申し出を歓迎します...」彼女の声は弱くなり、彼女の人生で初めて彼女は確信が持てなくなりました。しかし、彼女は選択をすることに慣れている女性だったので、彼女はすぐに決心しました。「私はパンギコグを選びます。」王たちは立ち上がった。「陛下」とラキ王はすぐに言いました。「王は技能のコンテストで勝った女性だけと結婚するのが私たちの習慣です。法律に違反することはできません。」

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"In my kingdom," said Maria Malindig icily, "my word is law." Then King Pangikog spoke: "I am deeply honored, your Majesty, but I cannot go against the customs of my people. The matter must be decided with a contest, else I must return to my kingdom alone."

"Very well, then," said the queen. "We shall have a contest. The king that sails his ship the fastest wins my hand."

The day of the contest dawned bright and clear. People lined the beaches to watch the boat race. Maria Malindig and the royal household watched from the tower.

「私の王国では、私の言葉は法律です」とマリア・マリンディグ・イシリーは言いました。それからパンギコグ王はこう話しました。「陛下、私は非常に光栄ですが、私の民の慣習に逆らうことはできません。 問題はコンテストで決定されなければなりません、さもなければ私は一人で私の王国に戻らなければなりません。」

「それでは、よろしい」と女王は言った。「コンテストを開催します。自分の船を最速で航海する王が私の手を勝ち取ります。」



All were eager to see the young and handsome king win the race. Soon the white sails could be seen. The people waited for the ships to come closer so that they could see who was ahead. Maria Malindig did not take her sharp eyes from the sea, and she knew before anyone else that King Laki was leading, followedby King Man-nga. King Pangikog's ship was last, far behind the other two. Maria Malindig's heart sank in despair, but soon she became angry. How could Pangikog lose? Something as simple as sailing a ship... the man had to be a fool not to win the race! She became angrier still when she thought of how she, the fairest of queens, did not deserve a husband as old as King Laki. She brooded, and the more she brooded, the more her eyes flashed with hate.

若くてハンサムな王がレースに勝つのを見たくてたまらなかった。すぐに白い帆が見えた。人々は船が近づくのを待って、誰が先にいるのかを見ることができました。マリア・マリンディグは海から鋭い目をとらなかった。そして彼女は踏よりも早くラキ 王が先導していることを知っていた。そしてマンガ王がそれに続いた。パンギコグ王の船は最後で、他の2隻よりはるかに遅れていました。マリア・マリンディグの心は絶望して沈んだが、すぐに彼女は怒った。パンギコグはどうして負けるのだろうか? 船を航海するのと同じくらい簡単なこと…男はレースに勝たないために馬鹿でなければなりませんでした!彼女は、最も美しい女王である彼女が、ラキ王ほど年をとった夫にふさわしくないことを考えたとき、さらに腹を立てました。彼女は陰気になり、陰気になればなるほど、彼女の目は憎しみに満ちたものになりました。

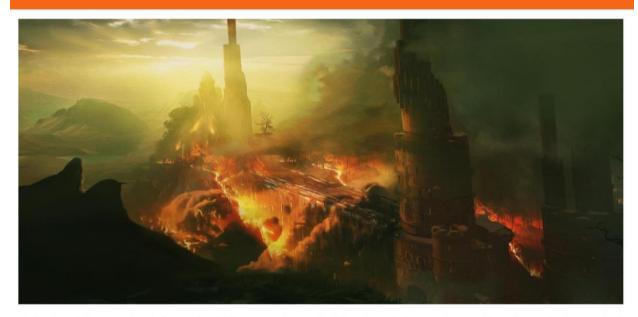
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Quickly she left the tower. The ministers followed her to the temple of the gods. They were eager to see what she would do. Would she cast a spell to send a wind to King Pangikog and make him win?

But Maria Malindig had forgotten her spells in her anger. When she reached the temple, she screamed a high-pitched scream that was heardthroughout the palace, "Worthless! You are worthless guardians of my fate! I long for warmth, but today you deny me that warmth! Why didyou deny him victory? He should have been mine!"

彼女はすぐに塔を出ました。牧師たちは彼女を追って神々の神殿に行きました。彼らは彼女が何をするのかを知りたがっていました。彼女はパンギコグ王に風を送り、彼を勝利させるために呪文を唱えるだろうか?しか し、マリア・マリンディグは怒りの中で彼女の呪文を忘れていました。彼女が寺院に着くと、彼女は宮殿全体で聞こえた甲高い叫び声を上げました。「価値がない!あなたは私の運命の無価値な守護者です!私は 暖かさを切望していますが、今日あなたは私にその暖かさを否定します! なぜ彼の勝利を否定したのですか?彼は私のものだっです」



And as her ministers watched in horror, Maria Malindig took a candlestick and struck down all the sacredidols. When the last one had fallen, the stones shuddered and the earth shook violently. A great windrose from the sea. The sun turned black and darkness shrouded the kingdom. People ran, not knowing where to go, seeking safety from crumbling rocks and blowing winds

そして、彼女の牧師たちが恐怖で見守っていたとき、マリア・マリンディグはろうそく足を取り、すべての神聖な偶像を打ち倒しました。最後のものが落ちたとき、石は震え、地球は激しく揺れました。 海から大きな風が吹いた。太陽が真っ暗になり、闇が王国を覆いました。人々はどこに行けばいいのかわからず、崩れかけた岩や吹く風からの安全を求めて走りました。

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In an hour the fury died down. The sun shone again and the skies were clear. The sea was calm. Everything was as it had been, except for Maria Malindig's palace. It had disappeared, and in its place a mountain had risen. The new mountain faced the bay, looking just like Maria Malindig had looked as she watched the race-proud and majestic.

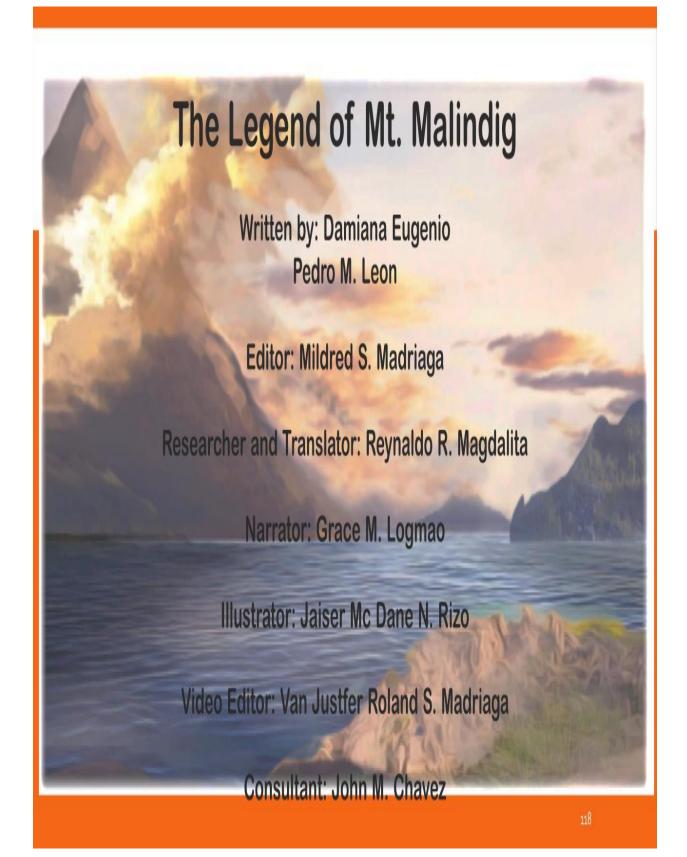
The ships, too, were gone. In their place were three small islands.

The people named the mountain after their queen with a heart of stone, and the islands after the three unfortunate kings who tried to win her love.

1時間で怒りは消えました。太陽が再び輝き、空は晴れていました。海は穏やかでした。マリアマリンディグの宮殿を除いて、すべてが以前と同じでした。それは消えていて、その代わりに山が上がっていました。新しい山は湾に面しており、マリア・マリンディグがレースを見たときのように見えました。誇り高く雄大です。

船もなくなった。その代わりに3つの小さな島がありました。

人々は石の心を持った女王にちなんで山に名前を付け、3つの不幸なことにちなんで島に名前を付けました



GROUP 3

Chavez, John M.
Logmao, Grace M.
Madriaga, Mildred S.
Magdalita, Reynaldo R.
Regio, Rowena Z.
Villareal, Mary Jane

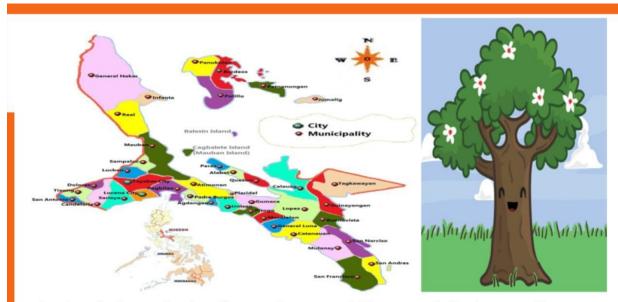
GROUP -4

THE HISTORY OF ATIMONAN

ATIMON (CATMON) FIRST ORIGIN OF ATIMONAN

アティモン キャトモン ファースト オリジン オーエフ アティモナン





One town in Quezon Province there are trees named <u>Atimonan</u> or better known as the <u>Katmon tree</u>.

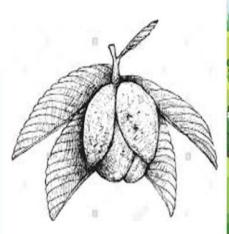
ワンタウン イン クェゾン プロビンスゼアアートリーズ ネームドアティモナン オー ベター ノーンアズ ザー キャトモントリー

122



It has thick leaves and spiky edges, and has white flowers with a broad petal. These trees are located on the banks of the Maling River.

イット・ハズ・シック・リーブズ・アンド・スパイキー・エジズ・アンド・ハズ・ワイト・フラワーズ・ウィズ・アー・ブロード・ペタル ジーズ・トリーズ・アー・ローケーティド・オン・ザー・バンクス・オブ・ザー・マリング・リバー

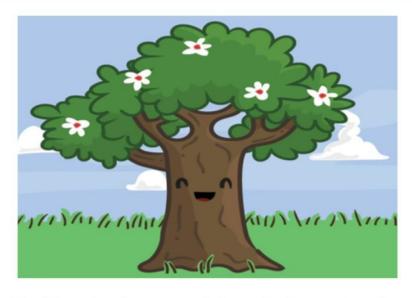




People take the fruit of the <u>Katmon</u> tree to make shampoo every time they take a bath.

ピーブル・テーク・ザー・フルート・オブ・ザー・キャトモン・トリー・ター・メーク・シャンプー・エブリー・ タイム・ゼー・テーク・アー・バース

124





The <u>Atimon</u> tree is a source of vinegar for the people and one of their livelihoods ビーブル・テーク・ザー・フルート・オブ・ザー・キャトモン・トリー・ター・メーク・シャンブー・エブリー・タイム・ゼー・テーク・アー・バース



The <u>atimon</u> tree is important to every citizen as it serves as a resting place for the people whenever noon comes where the sunshine is very intense.

ザー・アティモン・トリー・イズ・インボータント・ター・エブリー・シティゼン・アズ・イット・サーブズ・アズ・アー・レスティング・ブレース・フォー・ザー・ビーブルウェネバー・ヌーン・カムズ・ウェア・ザー・サンシャイン・イズ・ベリー・インテンス

126



One day the people got sick. They experienced severe cough, fever and diarrhea. ワン・デー・ザー・ビーブル・ゴット・シック・ゼー・エクスピアリアンスト・セピア・コフ・フィーバー・アンド・ダイアリア



A citizen went to the riverbank to fetch water. He thought of eating the fruit of the <u>Atimon</u> tree and it miraculously cured his illness

アー・シティゼン・ウェント・ター・ザー・リババンク・ター・フェッチ・ウォーター ヒー・ソート・オブ・イーティング・ ザー・フルート・オブ・ザー・アティモン・トリー・アンド・イット・ミラキュラスリー・キュアド・ヒズ・イルネス

128



So he took a lot to bring to his family and they were healed as a family. ソー・ヒー・トゥック・アー・ロット・ター・ブリング・ター・ヒズ・ファミリー・アンド・ゼー・ワー・ヒールド・アズ・アー・ファミリー



The miraculous recovery of the family quickly spread throughout the town. The people hurried to the side of the river where the <u>atimon</u> trees were.

ザー・ミラキュラス・レカバリー・オブ・ザー・ファミリー・クィクリー・スプレッド・スルーアウト・ザー・タウン ザー・ビーブル・ハリッド・ター・ザー・サイド・オブ・ザー・リバー・ウェア・ザー・アティモン・トリーズ・ワー

130



They also took the fruits and like a family all the villagers were healed.

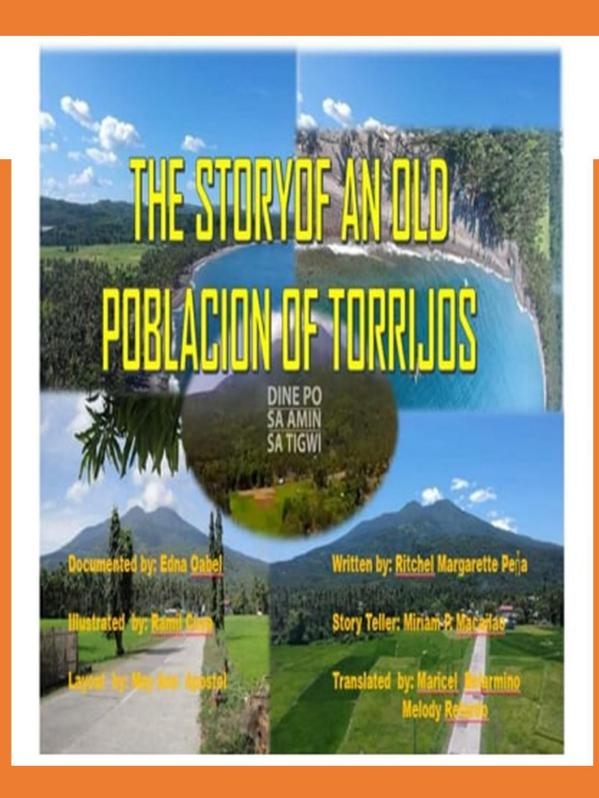
ゼー・オールソー・トゥック・ザー・フルーツ・アンド・ライク・アー・ファミリー・オール・ザー・ビリジャーズ・ワー・ヒールド



(Link)

Due to the fact that the people always said <u>Atimon</u> so the town was named <u>Atimon</u> and later became <u>Atimonan</u>.

ドユー・ター・ザー・ファクト・ザット・ザー・ビーブル・オールウェーズ・セッド・アティモン、・タウン・ウォズ・ネームド・アティモン・アンド・レーター・ベケーム・アティモナン



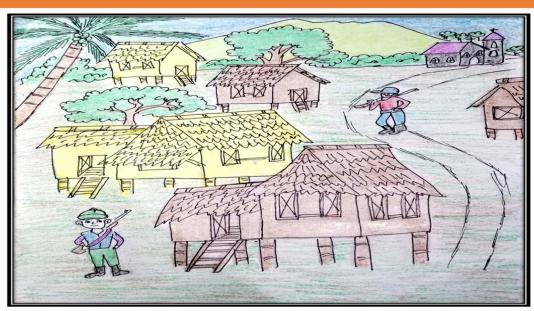


Mother, where does "Tigwi" came from?" asked the child to his mother. The mother told his son the story of "Tigwi" according to the documented file from the school where she went.

Once upon a time, a barrio named "Tigwi" today, has the distinction of having names during the early years of its history before coming to what it is now.

お母さん、「ティグウィ」はどこから来たの?」子供に母親に 尋ねた。母親は、彼女が通った学校からの文書化されたファイルに よると、息子に「ティグウィ」の話をしました。

昔々、今日の「ティグウィ」という名前のバリオは、現在の状態になる前に、その歴史の初期に名前を持っているという区別があります。



Pioneer settlers, mostly hunters whose usual delight in the nature aroused their imagination and had given this barrio a name in memory of what they saw and had experienced.

開拓者の入植者、主に自然の中でいつもの喜びが彼らの想像力を呼び起こし、彼らが見たり経験したことを記念してこのバリオに 名前を付けたハンタ



It is a part of Mother Earth facing the eastern horizon and watching the sunrise from neighboring places, hunters had struck upon a bright idea of calling it by its first name.

それは東の地平線に面し、近隣の場所からの日の出を見ている母なる地球の一部であり、ハンターはそれをその名で呼ぶという明るい 考えに思いつきました。



"Look up! Flock of birds were up there. They have red eyes!" shouted the first hunter, "They are bats! They bats! They are living up those trees," shouted the second hunter. "There were many of them!" exclaimed the other hunter.

During that time that the hunters found out the barrio has enumerable number of mammals called bats inhabiting "Dao "trees that grow abundantly on the low land near river banks.

"調べる!そこには鳥の群れがいた。彼らは赤い目をしています!」最初のハンターが叫んだ。 「彼らはコウモリです!彼らはコウモリ! 彼らはそれらの木に住んでいます」と2番目のハンターは叫びました。 「たくさんありました!」他のハンターは叫んだ。



They were astonished by what they saw. "This barrio is a great place for hunting," said the first hunter. "What is this place? Asked the second hunter, "It has no name." said the other hunter. "We are going to name this place "Mapaniki" meaning many bats", stated the first hunter.

彼らは彼らが見たものに驚いた。「このバリオは狩猟に最適な場所です」と最初のハンターは言いました。 "この場所は何ですか?二番目のハンターに「名前がない」と尋ねた。他のハンターは言った。「この場所を「マパニキ」と名付けます。これは多くのコウモリを意味します」と最初のハンターは言いました。



The barrio was first named "Mapaniki". But such a name appealed very little for fishermen call the place by other name.

A group of fishermen landed on this land one night. "Let us stop here for a night," said the captain. "Let's have our dinner here. Come and let us see if we can find something to eat," he added.

バリオは最初「マパニキ」と名付けられました。しかし、そのような名前は、漁

師がその場所を別の名前で呼ぶことにはほとんど魅力がありませんでした。 ある夜、漁師のグループがこの土地に上陸しました。 「ここで一晩立ち止まりましょう」と船 長は言った。 「ここで夕食を食べましょう。来て、何か食べるものが見つかるかどうか見てみましょ う」と彼は付け加えました。



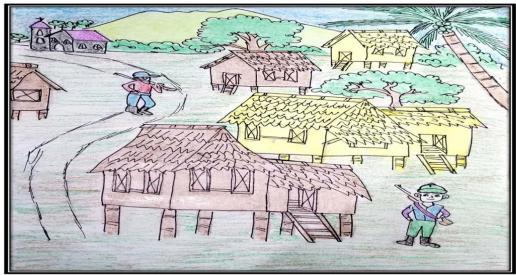
As the group of fishermen looked for edible plants, they saw a bounty of root crop called "tugi", "Captain, let us comeback here to sleep every time we go out for fishing. There are many tugi here for meal," said the fisherman. "But what is the name of this land?" asked the other fisherman. No one from the group knew the name of the land.

漁師のグループが食用植物を探していたとき、彼らは「ツギ」と呼ばれる根の作物の恵みを見ました。「船長、釣りに出かけるたびにここに戻って寝ましょう。ここには食事用のツギがたくさんあります」と漁師は言いました。「しかし、この土地の名前は何ですか?」他の漁師に尋ねた。グループの誰もその土地の名前を知りませんでした。



"We are going call this land "Matugi" meaning many tugi," stated the captain. The "tugi" is a root crop scientifically known as "Bio scor ca", to honor Good Mother Earth that produced this bounty.

私たちはこの土地を「マツギ」と呼び、多くのツギを意味します」 と船長は言いました。 「ツギ」は、この恵みを生み出したグッドマ ザーアースを称えるために、科学的に「バイオスコールカ」として 知られる根菜類です。



For some time in the past this barrio was known as either "Mapaniki" or "Matugi". However, these two names served their history until another name aroused.

過去しばらくの間、このバリオは「マパニキ」または「マツギ」と して知られていました。しかし、これらの 2 つの名前は、別の名前 が現れるまでその歴史に役立っていました。



There was an adventurer and a hunter who in the course of his hunting trip here saw something which gave him an idea to come up with another name of the barrio.

ここでの狩猟旅行の途中で、バリオの別の名前を思い付くアイデア を彼に与えた何かを見た冒険家とハンターがいました。



"What a very peculiar sound uttered by those birds!" the hunter told himself amazingly. "This place is really wonderful filled with nature's gifts," he added. The sound produced by the birds ingrained in him that whenever he came to this place for games, he called it by no other but "Tikwi".

「それらの鳥が発する非常に独特な音!」ハンターは驚くほど自分に言い聞かせました。「この場所は自然の贈り物でいっぱいで本当に素晴らしいです」と彼は付け加えました。彼がゲームのためにこの場所に来るときはいつでも、彼はそれを「ティクウィ」以外の誰からも呼ばなかったという鳥が発する音が彼に染み込んでいました。



"Because of the birds' sound that why it was once called "Tikwi?" the boy asked his mother with confusion. "Yes my dear," answered his mother. "But what happened to the former names of our barrio?" added his son.

「鳥の鳴き声が原因で、かつて「ティクウィ」と呼ばれたのはなぜですか?その少年は母親に混乱して尋ねた。 「はい、私の愛する人」と彼の母親は答えました。 「しかし、私たちのバリオの以前の名前はどうなりましたか?」彼の息子は付け加えた。



"As the year rolled on, early inhabitants mostly farmer and lumber man made clearings on the land, cut many dao trees forcing the bats in great numbers to move to some distant, the land was then convert to rice fields and coconut plantations causing the "tugi" which were once abundant began to slowly run out" stated his mother

「年が経つにつれ、初期の住民は主に農民と材木屋が土地を開墾し、多くのダオの木を切り、コウモリを遠くに移動させました。その後、土地は水田とココナッツ農園に転換され、「かつては豊富だったツギがゆっくりと枯渇し始めた」と母親は語った。



"Those were the reasons why "Mapaniki and Matugi" were repleed by "Tikwi", now I understand mother. Said the child.

"The disappearance of a great number of bats on the lowland and the dwindling supply of "tugi" for their tables occasioned the people to forget the two names. On the other hand, "Tikwi" as the name of the place became very popular not only among the people of the community but also among the people of other barrios," his mother added.

「そういうわけで、「マパニキとマツギ」が「ティクウィ」に取って代わられたのですが、今ではお母さんがわかりました。子供は言った。 低地で多くのコウモリが姿を消し、テーブルへの「ツギ」の供給が減少したため、人々は2つの名前を忘れてしまいました。一方、場所の名前である「ティクウィ」は、地域の人々だけでなく、他のバリオの人々の間でも非常に人気がありました」と彼の母親は付け加えました。



"But mother when does all of these happened? What year and date perhaps?" asked the son. His mother answered, "The exact date of the creation of this barrio is not known, since there is no documentary evidence to bear this out".

「しかし、母親はこれらすべてがいつ起こったのですか?おそらく何年と何日ですか?」息子に尋ねた。彼の母親は、「これを裏付ける証拠書類がないため、このバリオの正確な作成日は不明です」と答えました。



"What happened next mother? I want to know more about our barangay," said the son to his mother with great excitement. "Okey, I will continue my story," answered his mother.

"It was during the American Regime when more industries flourished, 1917 it was when the first school was established here in our barangay," added his mother.

次の母親はどうなりましたか?私たちのバランガイについてもっと知りたいのです」と息子は母親に大いに興奮して言いました。「オーケー、私は私の話を続けます」と彼の母親は答えました。より多くの産業が栄えたのはアメリカの政権時代でした。1917年に私たちのバランガイに最初の学校が設立されました」と彼の母親は付け加えました。



"Don't you know that Tigwi was formerly a large barrio comprising a large area of land, but it has become smaller with the creation of its former sitios of Dampulan (1949) and Makawayan (1959) as separate barrios. At present, Tigwi is compose of the following barrios namely Yamog, Looban, Bayanan, Bulihan, Kay Oyong, Pawikan, Kay Puo, Ilaya and Malamig," informed by his mother.

「ティグウィはかつては広大な土地からなる大きなバリオでしたが、 以前のダンプラン(1949)とマカワヤン(1959)のシチオスが別々のバリ オとして作成されたことで小さくなりました。現在、ティグウィは次のバリ オで構成されています。すなわち、ヤモグ、ルーバン、バヤーナン、ブリハ ン、ケイオヨン、パウィカン、ケイプオ、イラヤ、マラミグです。



"Wow, so Dampulan and Makawayan were once part of Tigwi," the son told his mother with astonishment. "Not only that my son, if given weight and credence to the information of the old folks in the community, they said that this was already a flourishing barrio when the seat of the municipal government of Tirrijos was transferred here from Matuyatuya about the year 1881." Explained his mother.

「うわー、それで、ダンプランとマカワヤンはかつてティグウィの

「つわー、それで、ダンフランとマカリヤンはかつてティクワイの一部でした」と息子は驚いて母親に話しました。 「私の息子は、コミュニティの老人の情報に重みと信憑性を与えられた場合、ティリホス市政府の議席がここから移されたとき、これはすでに繁栄しているバリオであると言っただけではありません。 1881 年頃のマタヤチュヤ。」彼の母親は説明した。



"Mother, Tigwi was once the Poblacion of Torrjos?" the son asked with joy. "Yes my dear," answered his mother. "Our barangay really has a history," her son replied. "Of course my son. With the constant development and progress of this barangay, we can expect more pages of its history in the near future. You, your generation can make changes in the near future that shall be written in the history of Tigwi," said the mother while cuddling his son. "Mother, thank you for telling me the story of our barangay," the boy thanked his mother and kissed her.

「お母さん、ティグウィはかつてトルホスのポブラシオンでしたか?」息子は喜んで尋ねた。 「はい、私の愛する人」と彼の母親は答えました。 「私たちのバランガイには本当に歴史があります」と彼女の息子は答えました。 「もちろん私の息子。このバランガイの絶え間ない発展と進歩により、近い将来、その歴史のより多くのページが期待できます。あなた、あなたの世代は近い将来、ティグウィの歴史に書かれるであろう変化を起こすことができます」と母親は息子を抱きしめながら言いました。 「お母さん、私たちのバランガイの話をしてくれてありがとう」と男の子は母親に感謝し、彼女にキスをしました。

GROUP 4

Apostol, Mary Ann Retardo, Melody Macailao, Miriam Belarmino, Maricel Pena, Ritchel Margarette Cuya, Ramil

Special lecture on PHILIPPINES・ JAPAN RELATIONS フィリピン-日本 国交





"40 YEARS OF BRIDGING JAPAN AND THE PHILIPPINES THROUGH RESEARCH AND INTER-UNIVERSITY LINKAGES: EXPERIENCES OF A JAPANESE SCHOLAR"

TORU NAKANISHI, PH.D. University of Tokyo

REACTORS:

Michiyo Yoneno-Reyes, Ph.D. Cherry Ballescas, Ph.D.

JAPANESE STUDIES IN THE PHILIPPINES: INSIGHTS FROM THE JSRC WINNERS

> with Jose Villarin, Katrina Principe. Anton Miranda, and Jonald Bagasina

1-5 PM, PHT I VIA ZOOM

Background vector created by freebilk - freebilk.com / Sakura vector created by macrovector - freebilk.com

SIGN UP: bit.ly/phnihon2021

REFLECTION

BY: MARIJECEL SADIM ED.D – CURRICULUM DEVELOPMENT AND MANAGEMENT

JAPAN-PHILIPPINE REALTIONS Since then, Philippines and Japan build their trust through time and unite for the benefit of each country. Japan helps Philippines in upgrading transportation like Manila-Clark railways, Mega Manila subways and Tolls. They give support in the Build Build Project of the Government through infrastructures, buildings and solar farms. The Japanese Embassy in Manila is accepting applications for the assistant language teacher (ALT) positions in the 2022 Japan Exchange and Teaching (JET) program.

- Economic Minister Masahiro Nakata turnover the 15m class high-speed boat to the Philippine Coast Guard (PCG). Minister Nakata expressed the expectation that this 15m high-speed boat will help further enhance the PCG's institutional capabilities for the continuous promotion of peace and order in the region.
- PCG Commandant Vice Admiral Garcia expressed his gratitude, stating that this boat is a symbol of the "strong relationship between the Philippines and Japan based on our strategic partnership."
- The Philippines-Japan Friendship was celebrated every 23rd of July.
- "Trust is the glue of life. It's the most essential ingredient in effective communication. It's the foundational principle that holds all relationship" by Stephen R. Covey

Synthesis

Written By: Crissanta Liberato

Foreign language 2 had provided us with numerous opportunities and knowledge about Japanese culture and way of life. It became clear to everyone that the relationship between Japan and the Philippines was extraordinary. Having learning milestones with their country was a significant contribution to us. This subject was more than anyone could have imagined; it shaped us to learn something new. Thanks to the assistance and guidance of our Professor, Dr. Randy Nobleza.

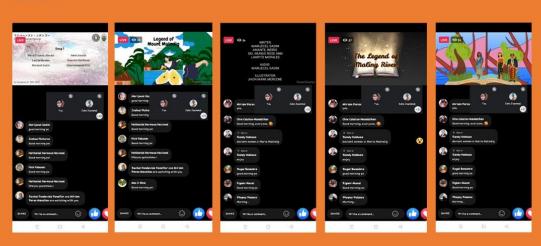
Furthermore, our class has learned how to make an output successful despite a difficult situation due to covid 19. We learned a lot to make a presentation of our town's story, and it helped to popularize our town. Atimonan and Marinduque were very rich in story and culture, which made us proud.

We will be eternally grateful for these subjects; despite the difficulties, rushed work, and sleepless nights, nothing else can be said except that we have learned a lot. Never forgotten and had an impact on every student in this life.

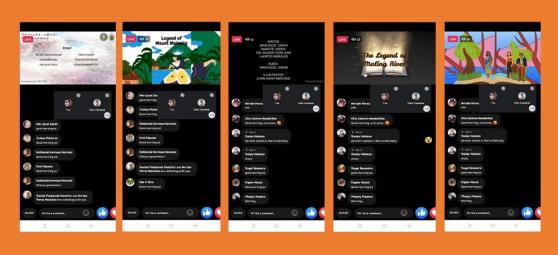
To conclude this subject and class, let me leave you with this important message: nothing is difficult or difficult unless you work hard for it with all your heart. This semester's foreign language students are signing off and thanking our Professor. Randy Nobleza, M.D. **Arigatōgozaimashita!**

Group Presentations

GROUP I



GROUP II



Group Presentations

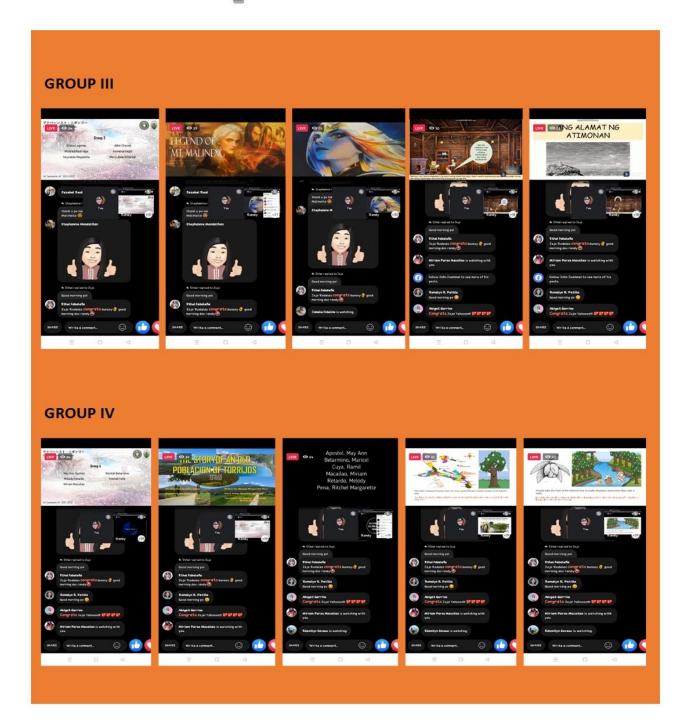
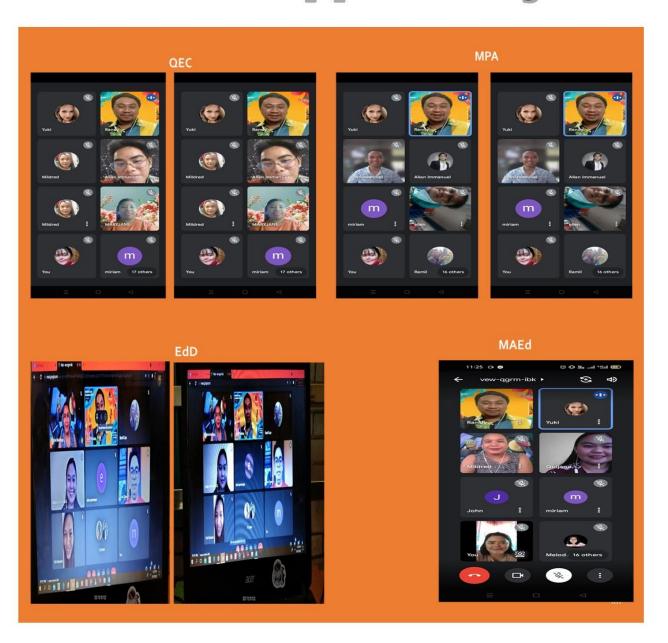
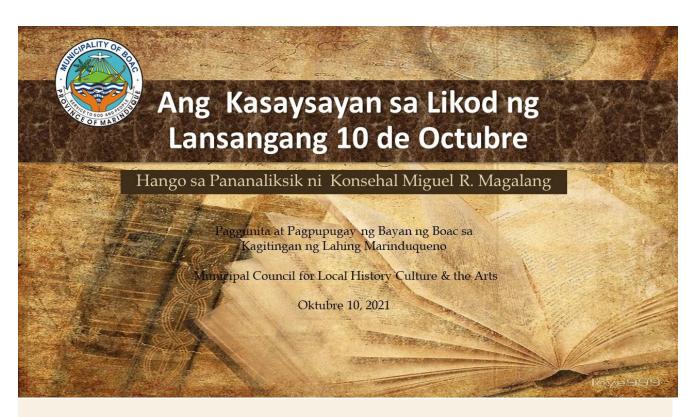
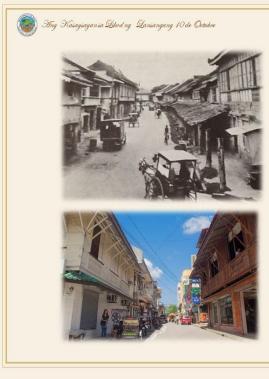


Photo Opportunity







Ang Kasaysayan sa Likod ng Lansangang 10de Octubre

Upang bigyang pugay ang kabayanihan at at kagitingan ng lahing Boakenyo.

Ang presentasyong ito ay inihanda upang sariwain ang isang dahon ng kasaysayan ng bayan ng Boac na nagpapatunay sa maigting na pagmamahal ng sambayanan at mamamayan sa kalayaan ng lahing Pilipino.





Noong Oktubre 10, 1897 , araw ng Liggo at Kapistahang ng Mahal na Birhen ng Sto . Rosario, habang ang buong bayan ng Boac at Parokya ng Immakulada Concepcion ay naghahanda para sa panggabing prusisyon, bumuhos ang isang malakas na ulan . Bagama't naantala ang prusisyon naipagpatuloy din ito at natapos sa ganap na ikawalo ng gabi.

Matapos ang prusisyong bayan, at ng mag iika-siyam na ng gabi, humahangos na ibinalita ni Silvino La Torre sa mga nakipag prusisyon na nagbabalak ang mga rebolusyunaryong kasamahan nina Hermenegildo Flores, higit na kilala bilang Kapitan Bindoy at Remigio Medina o Kapitan Mio, na sila'y sapilitang mapalaya mula sa karsel o kulungan kasama na rin ang iba pang bihag na rebolusyunaryo.

Dahil dito'y mabilis na nagsilisan ang mga nagsipagprusisyon upang maligtas ang kanilang sarili sa anumang kaguluhan.



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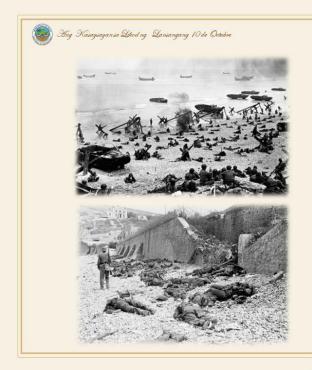
Makalipas lamang ang ilang sandali, dumating namang humahangos si Aniceto Manrique, isang taga Balimbing , upang ipaalam sa mga mamamayan na dumarating na at kasalukuyang malapit sa Barangay Tampus ang mga kasamahang rebolusyunaryo ni Kapitan Bindoy. Ito'y ipinaalam rin kay Kapitan Municipal Tomas Roque.

Noong mga oras na iyon ay kasalukuyang abala ang mga cazzadores os sundalong kastila sa kanilang paghahapunan kaya hindi nila nalalaman ang nangyayari sa paligid. Hindi rin sila nakahanda sa pagsugod ng mga katipunero na ang tanging sandata ay matatalim na mga itak.

Umalingawngaw ang unang bugso ng putukan ng mag iikasampu na ng gabi. Sinundan ng mga palahaw at iyakan . Kasunod nito'y katahimikan.







Kinabukasan, nabalitaan ang malagim na maramihang pagpatay sa mga bilanggong katipunero samantala nasa harap naman ng Tribunal and duguang bangkay ni Fabian, ang lider ng mga nagsilusob na rebolusyunaryo na pinaghihinalaang binaril ni Alferes Fresendo ng puwersang Kastila.

Apat ng mga cazzadores o sundalong kastila ang nagtamo ng mga sugat mula sa pagslakay ng mga katipunero. Namatay namang lahat ang mga bilanggong Katipunero.

Ang mga bangkay ng mga bayaning Kapitan Bindoy at Kapitan Mio ay walang paggalang na sinunog ng mga mapandahas na dyuhan sa tabi ng ilog Boac.

Nang sumunod na mga araw, higit na naligalig ang mga mamamayan sapagkat sinona ng mga kastila ang iba't -ibang lugal sa bawat bayan. Hinuli nilang muli at ibinilanggo sa Tribunal ng Casa Real ang mga kalalakihang pinaghinalaan nilang kasapi ng Katipunan o tagasunod nina Kapitan Bindoy at Kapitan Mio.



Sa kasalukuyang panahon, ang lugal ng maramihang pagpatay ay nilagyan ng panahdang pangkasaysayan alay sa dalawang bayaning ito- ito ang liwasan ng Kalayaan sa Boac

Upang palagiang maalala ang kalagiman ng maramihang pagpatay at bilang pagpupugay na rin sa mga bayaning Katipunero, ang lansangang malapit dito o nasa likod ng dating Casa Real at Tribunal ay pinangalan ng Konseho ng Boac bilang LANSANGANG 10 DE OCTUBRE .



